I praye ꝑ kepith ke fro hym/loo in the ſacra-
ment I yeue my ſelfe to the/& I take a wey
thy ſelfe fro the/& I tourne the in to me/ For
in ſoth thou ſhalt not turne me in to thè / as
the mete of thy fleſſhe/but thou ſhalt be chaũ
gid and turned in to me/But peraventure ꝑ
arte not yet perfite in loue/wherfore thou cou
eti ſt not oonly loue/but alſo ſomme welwarde
therof/& therfore I ſhall anſwere nowe by a
queſtyon lyke to thynne aſkynge/ Telle me
what helpyth or profytith to the ayre the ſhy //
nynge of ꝑ ſõne / what tyme that hit ſhyneth
hote wyth all his vertue / wythoute clowde at
mydaye tyme. Or ellis what profyten the
bryzte ſterrys & in ſpecyall that fayre ſterre
Lucyfer to the derke nyzte/or ellis what fay-
re hete bryngith the hote ſommer tyde to ꝑ erthe
that is byfore clongyd with the colde froſte of
wynter/ Diſciple. Sothly all theſe hit is no
doute bryngen with hem grete frute and gret
welthe/ Wiſdom. All theſe ſemen to the grete
& glorious/ for as moche as they ben knowen
comynly & comprehendyd by ſighte / But for
ſothe the ſpirituel yeftis that ben yeuen in ꝑ
ſacrament in her maner ben moche more.

worthy and greter forderynge/ For the leeste
yefte of grace therof maketh a man more
gracyous whanne receyueth the sacrament
yf it be deuoutly take /and hit shall more cla-
refye the sowle hereafter with his spirituel
lyghtynge than ony sonne lyght may lyghten the
clene ayre/and for as moche as spirituel thyn
gys withoute comparyson passen bodely thyn
gys ryght so forthermore thou mayst conceyu-
ue of other lyghtnesses also my body glorifyed
that is receyued here in the sacrament trewly
with grace/shall more lyghte & worshipe with
his lyghte all the courte of heuen/& euery cho-
sen soule/than the cours of sterrys & the va-
ryaūce of tymes mowen helpe or forther in o-
ny maner the erthe/And also my soule that
is contayned in the sacrament is of more lyght
in his maner than ben all the day sterrys or
euen sterris in erthe/ And all these shall be
yeuen hereafter to a trewe soule by vertue of
thys sacrament withoute other profitys and
graces/that falleth euery day grete and with
oute nombre ȳ ben ofte sythes rehersed & spo-
ken of/ Disciple. I am astonyed in this ȳ
I here so many worthy merueyles & werkyn-

gyfs of thys glorious ſacrament. But lord
I praye ỹ diſpiſe not one wurde ỹ I ſhall putte
& opẽ to the/Sythen hit is ſoo ỹ ỹ almyzty
god vouchediſtſafe to magnyfye this wor-
ſhypful ſacrament with ſoo many glorious
miracles & profytis wythoute nombre/not o
only for the tyme to come/but alſo in thys ty-
me preſente. Why is all this ſoo hidde & ab-
ſtracte ỹ vnneth is hit perceyued of ony man
& if I durſt ſeye ỹ vertue therof is not ſeen for
to apere to treble byleuyng men. What is done
aboute other men I wote/not in as moche as
I am not a curyous ſercher of other mẽnes con
ſcience. But this am I expert of in myſelfe
other wyle ỹ what tyme I ſhulde come to ỹ ho
ly ſacramẽt/wherof I haue fouden myſelfe to
the in goynge therto & goynge therfro in ſoo
grete hardneſſe of hrte & a maner dulnes of
ſpirite/ỹ of all ỹ goſtly lyztyngis. & godly
graces ỹ comen fro ỹ ſacramẽt to my dome I
haue feleſte ſo voyde ỹ I myzte not fele in my
ſelfe ỹ ſwete taſte therof in ony maner / But
I was lefte ſo deſolate without frute/as thouz
ỹ ſacramẽt had none effecte in hit ſelfe. Oo
the wonderful counſeyle of all myghty god

and vnwyse durste he so holde for to represen-
te & vndertake in thys parte his lorde/that is
moost wyse and wythoute reprehensyon alle
thynge in the beste maner disposyng/ I praye
the why hast thou so hidde soo many & grete
goodis. Were hit not better that ÿ haddest or
dyned the faith of soo grete mysteryes wyth
more open sygnes and more euydent experien
ce. Wysdom' Knowest thou not wh... thou
arte here thou walkiest forth by fayth/and not
by kyndely felynge. For that thynge that bo-
dely witte shewyth and experyence prouyth.
holy may fayth receyue. Naye fayth muste ne
dys fayle where that open shewynge of reson
yath place/And so folowyth that the worthy
merytt of fayth sholde perysshe/ For as the wy
se may sayth/ Fayth hath noo merytt to the
whiche fayth reason yeuyth experyence · and
therfore yf ÿ wylte committe to experyence of
reason the mysterye of thys sacrament. nedis
fayth and the merytys of faith muste perysshe
and fayle/and what if hit soo befalle that a
chosen soule felith temptynge thouztis that ben
dredfull/soothly yf he fyghte ayens hem lawe-
fully by hys wyll he shall be crowned therfo-

re/Open I praye the/the lokie of thy herte and
ſee holw open knowynge the myſterye of this
ſacrament is yeuen of god to be knowen in
the hertis of ſome chosen/the whiche though
hit be not allway/ Neuertheles ſomtyme of
grace and ſpecyal preuylege in a maner Vn-
ſpeakeable preeuen⁊ feleth ỹ ſothenes of this
ſacrament/In ſo moche that yf hit be poſſible
for to be ony knowynge more certeyn than ỹ
knowynge of feyth/by that knowyng hit is
yeuen to hem of god for to fele and knowe ỹ
mooſt ſothfaſt beynge of ỹ ſacrament/ Wher
fore of theſe thyngis that ben ſeyde openly
gadir to thy mynde that thys ſacrament is
neuer the leſſe in ſothe/by cauſe that ỹ ſpiritu
el effecte therof inuyſyble or not preeyued
wyth bodely witte/ For the goodly lyghte is
not as ſuche maner lyghte that may be com-
prehendyd or ſeen wyth bodely ſighte / or that
ſpredith hit ſelfe to outwarde thyngys / but ỹ
may be ſeen of the goodly Vnderſtondynge
oonly/ or ellis of the ſyghte that is in bliſſe/⁊
that is propirly lighte in his owne beynge.
Diſciple/O lorde how felde ben there in this
worlde that wyth diligente beſyneſſe taken he

de and chargen the mooſt precyous vertue and profyte of thys worthy ſacrament/for ſo me ben that goon to thys ſacramēt comynly and by cuſtome folowynge the maner of the comynalte/ beſyeng hem not for to goo therto but rather to goo therfro/ & not often wyth in warde deuocyon/but of lacke of ſpirituel fer/ uour/And therfore as they comen voyde ther to/ſoo they goon voyde therfro & wythoute grace/as dyden ỹ vnclene beeſtys that weren reproued in ỹ olde lawe/for they thynke not beſely nor taken hede what they receyuen ne/ holy moche good and grace folowyth to hem ỹ deuoutly receyuen it wyth a clene herte / nor holy moche euyll and perpll therof folowyth to hem ỹ vnworthyly receyueth hit / And yf hit ſoo be that there come to her mynde ony good ſtirynge/ peraduenture it is but ſhortly and paſ ſyth away / Hit fareth as a litil ſmalle ſpar cle in her hertes that ſodeynly is quenchid and apperyth,nomore/ Wiſdom/ There ben thre ma ner of men ỹ receyuen me in the ſacramente ſome ben all vndiſpoſyd / as thoo that ben cō bred with dedely ſynne/ Some ben wel diſpo ſid as they that ben paſſynge god lyuers/

Some there ben in meane maner disposid/ as they that ben vndeuoute/ The fyrste men deserue euerlastynge deth and temporel malyson/ The seconde euerlastynge lyfe and spirytuel goostly blessynge/ The thyrde etynge drye brede & vnsauery mete to hem/ fele not ȳ swetenes therof/ Disciple/ What and a freele man haue peraduenture done some pryue synnes/ & in his goynge to that sacrament is contryte & wooth ȳ he may after the ordeynaūce of holy chirche/ Wether this synful may dare goo ther to trustynge vpon thy grace/ Wisdom/ Sothely if he be contrite and wooth after the counsepl of goostly leches/ thenne propirly to speke. he is not a synner/ For marie malvde leyne what tyme that she was contrite in herte and came to the feete of our lorde (and wasshed hem with hir teeris/ she had the name of a synfull woman/ neuertheles after that tyme she was not a synner/ for criste had forgeuen her hir synnes

Disciple. Euery man is habūdaūt in his owne voyce/ But sothely in this purpoos I trowe feythfully

that the godly mysteries of this sacramente passeth all maner vertue of man/and hath a loue all the meruelous workes of god in this worlde/For who is he that liueth in thys worlde soo clene & so innocently/ that is a worthy mynystre or receyuour of thys sacramente/ Or who may presume of hymselfe to receyue hym/whom Petir the prynce of apostles put fro hym sayenge thus/ Goo fro me lorde for I am a synful man/ And he whose fayth Jhesus commended synguler ly in Jerusalem seyde thus to hym/lorde I am not worthy that thou sholdist entre in to myn howse/Who is thenne born of woman that may make hym and ordeyne hym worthely to soo grete mysteryes/Wisdom/ Amonge all that were born of wymen there rose neuer one that myght of his vertu oonly of the ryght wisnesse of his workes sufficyently ordeyne hym therof/ as of worthynesse/ though that so were that one man hadde alle the naturel clennesse of alle aungels/or all the clernesse of sayntes glorifyed/or all the merytes of holy lyuers in erthe by strengthnesse of lyuynge.

Of these wythoute the grace of god he were

not able to receyue so hye and grete mysteries
Disciple Oo euerlastynge god how dredful
is hit to me and suche as I am synners for
to here this/ Alas alas lorde god sithen aun
gels ben not clene in thy sighte and men of
grete werkinges ben not worthy of her owne
ryghtwysnesse for to receyue the/ What shall
falle of vs that walowen euery daye in the
clepe of spices ỹ whiche haue̅ litil or nought
of deuocō̅/ Ne be not as it nedyth compucte
of our owne neclygences / wyth what drede
is it to vs for to come vnworthely to that sa
crament slyplfully it is to drede / lest that that
shulde be to vs into forpeuyng/ torne in to so
rowfull punysshing. Wisdom. Take here bese
ly that thys sacrament of pite is ordeyned in
to remedye ayens synne/ Wherfore what tyme
a man doth what he may in ablynge hym to
grace/ hit sufficith to him. for god asketh not
of a man that he seeth impossible to hym
Ar. Wherfore what tyme that he that receyu/
ueth the sacramente doth that he may/ the pi
te of god fulfillith by grace that/ that a man
may not come to wythoute grace/ Wherfore if
a man dyspose hym as well as he can/ he shal

rather goo to that ſacrament Vpon truſte of the pite of god than he ſhuld abſtene hym therfro by conſyderacõn of his owne freelte/ thouz hit ſo be that he fele hymſelf frele and vncoue nable It is comendable and meritorye to goo therto by mekie hope/ Who is he that ſoo/ vnwyſely dare ſeye that they that ben gooſtly ſeke ſholde not come to hym that for hem tooke deth to clenſe hem of her ſykines and Infirmytees/ Wherfore hit may conuenyently be ſeyd/ that as his comynge in mankynde was into ſaluacyon of ſynfull men/ Soo thys helful hoſt is ordeyned to twelue criſten men in to remedye of ſynnes/ For he the wiſdom of god at his laſte ſooper in the ordynaũce of thys helful ſacrament ſeyde thus/ This is my body ꝑ ſhall be yeuen for you. and this is my bloode that ſhal be ſhedde for you in remiſſion of ſynnes/ Wherfore what tyme thou haſt done that is in the/ goo therto hardely wythoute ouer grete drede wyth fayth and charyte noo ing doubtynge of his endeles pite/ Diſciple. Oo theſe gracyous and louynge wordes comfortyn me that thouh I wretchid ſynner haue had drede in conſcience to nyghe ꝑ my ſaue

for my wyckid wrecchidnesse now I dare
nyghe and come to the kynge of magestie e//
uer full of mercy. But yet I praye the. that
ȳ wylte telle me whether hit be better to goo
ofte tymes to thys hyelfull sacrament or seel
den Wysdom. To this questyon take ȳ co//
mune & knowen sentence of that worthy doc-
tour Austyn. the whyche seyth ȳ bothe ben co-
mendable/as for ȳ place & ȳ tyme/ȳ is to seye
ȳ for reuerence other while hit be lefte / & for
deuocō hit be taken/But sothly to hē ȳ fele
her deuocyon encresid wyth reuerence of ȳ sa-
crament. in ofte receyuynge therof/to hem hit
is profitable ofte goynge therto/ ¶ Discyple
But what seist ȳ of hem ȳ whiche semen al-
weye dwellyng as in one maner affeccō/in
as moche as they fele not nor can perceyue
therby hemselfe moche profityd on ȳ one halfe
nor moche amendyd on ȳ other halfe / & yet
more ouer they fele hemselfe ofte tymes ouer-
come wyth a maner harde herte & dryenes of
deuocion/& though hit so be ȳ they seyen euery
day salmes & prayers ȳ they haue in custome
to seye/& ofte tymes maken hem clene by cōfes
syon/ yet dwelle they alwey as in hardnes of

deuocyon/ and fele no thyng the taste of spiri
tuel/ and grace yet also I shall reherse more
ouer one thinge that is full paynful to deuou
te soules and sorowful/ as full ofteny tymes
of thys complcyne hem/ thys is to sey that e
ther while at the tyme of receyuynge of the
sacramēt/ grace semyth wythdrawe fro some
more than hit was wonte to be afore / In soo
moche ꝑ hit semith/ as though hit forsoke
him ꝑ was after hym cryenge / Sothly thys
semyth to me ay harde thynge & also a sorow
full: Wisdom. Many causes there ben & many
maners by ꝑ whiche thys hardnes is wonte
to trowble a deuoute soule. as they seyen that
ben experte /ꝑ whyche all now ouerpassynge/
take this oonly in spiernes/ꝑ what tyme by
dylygēt serchyng of thy cōscience. ꝑ hast noo
mynde that ꝑ hast giuen ony cause therto but
ꝑ ꝑ hast done ꝑ ꝑ in ꝑ is. yf hit so falle by suf
frauce of god ꝑ whiche is wonte in a thou/
sand maners for to trouble & preue his chosen
peple. & thouh suche ay hardnes of hert falle/
lete not this discōfortе ꝑ ne here ꝑ dowt. nor
herfore ꝑ ꝑ wythdrawe ꝑ fro this helful sacra
mēt knowyng ꝑ ꝑ pite of god werkyth ꝑ hele

of ſoule ofte ſithes whan a ſoule weneth he is vnſyker and what tyme that the ſoule oonly keneth vpon ỹ foũdemente of fayth wythou te ony ſpecyal gooſtly ſwetnes it is excepted as though he had habundaũce in felynge of gooſtly graces & comfortes/ Perauenture if a creature had ſuche ſwetnes whan he wolde he ſhulde be neclygent & not kepe hym in hem ſo buſely and waarly as hym nedid /& therfo re ſuche graces other while ben profitably with drawen/& alſo for thys cauſe that whan they ben wythdrawen/they ſhulde be the more beſely ſouȝte after/And whan they comen the more wyſely be kepte/ſoo that therby the lo: uynge ſoule be put to exercyſe of vertu in the ſcole of mekenes/and one thynge in thys ma ter is notable and that ỹ ſhalt beſely take hede to.ỹ is to ſeye that thys gooſtly ſauour & wa:de taſte of deuocyon is not the delbe e: fecte of fayth ỹ longith to this tyme here in thys worlde/but his propirly longynge to ỹ bliſſe that is to come hereafter/ And therfore whan hit is yeuen in the ſacrament or elles ony other tyme gyue ỹ thankynges to god ỹ yeuer/ And what tyme hit is not yeuen/ ſuf:

fre pacyently knowyng that hit is not in thy
power/but in the soueryn and moost bedyng-
ne peuer therof/ We whiche wylle not peue hit
as ỹ wylte/but whan hit lykyth hym ater so
he ordeyneth to his louynge & thy profyte/ Alȝ
thou shalt vnderstonde ỹ that soueryn god is
soo plenteuous wythout ende that the more
hit be taken/the more he that takyth hit is ma
de able to receyue hit/ Wherfore hit fallith ofte
tymes touchynge this sacrament that ỹ mo
re that a man wythdrawyth hym therfro by
inordynate drede/ the more thorough his dif-
ferrynge fro daye to daye/he shall be vndispo
sed/Wherfore hit is better all thynges consyde
rid/for to goo therto by stirynge of loue/than
to absteyne therfro thorough stirynge of drede
And better hit is to goo therto euery weke
or euery daye wyth feble menenes and know
ynge of his owne imperfeccyon than ones
in the yere by presumpcyon of his owne ryȝt
wysnesse. Disciple/ Telle me I praye the
what tyme or what houre / the whiche he that
gooth therto shall principally take hede to. &
wyth all his myght dispose hym and ordeyne
hym to his grace. Wisdome,

That is the tyme of holy receyuyng & goostly etynge therof/ For thenne heuen is in maner opened/ and the loued sone of ỹ fader is sente in to the soule that is well dysposid & therto is bodely vnyed and therfore is hit callyd in latyn. Missa that is of the faders sendynge.

Disciple. How is hit of hym that wyth soue reyne desyre couetyth for to receyue the in the sacrament/ & yet they may not haue that thei desyren/ for they seen byfore hym ỹ preste ston dynge/ and they receyuynge/ and they wyth de syre of hertè coueytyng for to receyue the/ and there is none that wylle yeue the to hym and fulfille her hungry soules with this desyrid presence. And thou knowest wel that hit is full peynfull to a desirynge soule for to see co ueytid mete and not taste therof.

Wisdom. There ben some that at this borde re ceyuen me sacramently/ And neuertheles they goon therfro fastynge/ and there ben some that come not to thys borde/ and neuer// theles of ỹ plente therof/ they ben habundaũtly and goostly dronkyn For the fyrste men seley and receyuen oonly the sacra//

mende. but that other receyuen the ſacrament gooſtly/and the vertu therof affectuouſly/

Diſciple. Yet ley there lefte two doutes to me touchynge thys matr. One is whether he that etith bothe bodely and gooſtly hath more vertu of the. than he that oonly receyueth the gooſtly. touchynge the effecte of the ſacra/ment: and the cauſe of the doute is/ For thou knoweſt who hit is that ſeith thus.

¶ Credo et manducaſti.

¶ That is byleue: and thou haſt etey / The ſeconde doute is. how longe abydith thys worſhypfull ſacrament after hit is receyued of many. Wiſdom. Sothly touchynge the firſte he hath more matr of deuocyon and grace that receyueth bothe togedir. than he that takyth but that one /for he hath bothe togedir the yeuer wyth the yefte. and the cauſe wyth the effecte. And of ỹ ſeconde doute thou haſt Inough the ſentences of fadres/that is to ſe: ye that ſoo longe tyme dwellyth goddis body as ley hole the ſpyces of the ſacrament

¶ And for an ende thus ſhalt thou praye to that holy ſacrament.

red. nowe I haue gotten. Why arte ꝑ my ſoule ſory/ & why diſtourbleſt thowe me/ thou haſt ſouȝte Jhū and thou haſt foūden Jhū. Ofte ſythes in to thys tyme ꝑ haſt compleyned ꝑ thy loued Jhū was away fro the. What tyme ꝑ ſalbe any other man glaade of the preſence of hym that he loued / thou haddiſt enuye in thy herte & madyſt ſorowe for as moche as thou foūdiſt not hym preſente that thou louediſt and in thys maner ſeydiſt/ Oo wolde god that he my beloued were ſuche one that wolde ofte ſythes or alwey yf hit pleſyd hym be wyth me & lyue wyth me. ſoo that I myȝte haue Joye and lykynge of hys preſence for ſhulde comforte me in trybulacyons and in diſeſes/ But nowe thys Joys of ſorowe is torned in to ꝑ Joys of gladnes For nowe I fynde hym preſente / for whom I made ſorowe/ as for his abſence/ Wherfore nowe al ye ꝑ louen god be glad wyth me/ For I haue foūde my beloued/ & not oonly after ꝑ godhede wherby he is to all men' preſēte/ but alſo after ꝑ mānhede ſacramētly to me preſēte/ & therfore hit is woūder ꝑ I may hens forwarde be drawen away fro ꝑ chirche & ꝑ Idwelle not there

nyght/ Where I haue my lorde presente/ not o;
only goostly/ but also bodely/ & not oonly god
all myghty/ but also as my brother & beloued
frende/ O lorde how blyssful had I sutyme be
yf I myzt haue receyued in to my mouthe at
the leest one drope of ỹ precious blode ren;
nynge oute of ỹ open woũdis of my lorde my
beloued/ But now with my best diligent con
sideracõn I begynne to take hede/ ỹ not oonly
I receyue one drope or tweyne of ỹ precyous
blode rennyng oute of the handes or of ỹ fete
or fro the herte of hym/ but also I receyue alle
his blode holy/ & hys body is Joyned to my bo
dy/ O lorde how worthely shulde the presẽce
of so grete a ghoste meue the affeccõn of
nes herte what maye be shewed more of loue
than the homely kyssyng to gedr of hym ỹ
is loued to hym ỹ louyth/ & thouh hit so be y
he may not be seen here in ỹ sacrament so ovẽ;
ly as in heuen/ neuertheles the feruent affec;
cõn of may leenyng to the foũdemẽt of feyth
shulde be sadly stablysshed/ that the presence of
thys sacrament shulde ouercome all erthely
thynge & affeccõn of herte/ Wherfore thys sa;
crament may wel be called the sacrament of

loue/in as moche as hit knyttith togedir the
loue with the louer/Now my soule he ꝑ com
fortid/for ꝑ ꝑ hast sought/ꝑ hast fou̅den/and
therfore receyue & take crist in sothenesse & in
presence as Symeon dide ꝑ ryzt wysely & dre
dfully receyued him i̅ his bodely pres̄ce/ For
thouz ꝑ symeon receyued hi̅ visibly/& ꝑ vnysi
bly neuertheles ꝑ receyuest hi̅ as feythfully in
louelynesse & as verily as he dide/ For ryghte
as my bodely eye maye not see now in the sa-
crament thyn humanyte ꝑ is there pres̄te/ so
the forseide symeon berynge the in his armes
myzt not see thy godhede/ but oonly wyth the
eyen of byleue. as I see ꝑ bodely now present
with the eyen of byleue/ But what were ꝑ to
me of bodely sizte/ Sythen thoo eyen ben af-
fermed blessid/that seen not after ꝑ flesshe/as
the scrybes & pharysees bodely/but now thyne
chosen childern see the goostly/what wilte ꝑ
my soule desyre more of thy beloued to knowe
certeynly & wythoute ony doute ꝑ hast hym in
the sacrament present/thouh hit be inuisible
But now take hede to goddes ordenau̅ce/& see
that this mysterye is done/& made moche mo-
re conuenyently vndir a nother lyknesse/than

in the lykneſſe of his propre perſone. For
who myght be ſo freers or harde that wolde pre
ſume to take hym. and ete hym in ỹ fourme
of fleſſhe and blode/ Wherfore the diuyne wiſ:
dom diſpoſynge all thyngys in the beſte ma:
ner/ ordeyned that the fleſſhe & the blode be:
yng vnder ỹ lykines of brede & wyne/ ỹ whiche
ſeruen comynly to mannes refeccyon/ This
ſacrament ſhulde ſoo be taken/ What myght
be fouden more ſemely more conuenable or mo
re lyght/ that ſhulde ſoo accorde to vs/ & hit be/:
ueth not the ſothfaſtnes of hitſelfe/ Wherfore
oo euerlaſtynge wiſdom what tyme that I
conſyder and beholde by thyſe and ſuche other
thyne grete werkys and meruey lles ſoo paſ
ſyngly wel diſpoſid and ordeyned / For won
drynge I fayle in my ſelfe/ crienge inwardly
and ſeynge/ O the hye worthyneſſe of the
ryches ſe of wyſdom and cunnynge of god/
What arte thou is thyn owne keynge / that
arte ſoo grete and ſoo worthy/ and ſoo ver:/
tuous in werkynge of creatures made of the
Hec pertinent ad ſacerdotem ſpecialiter.
Wherfore nowe my kynge and my god.

that vouchedistsake to chese me in to the office of prestthode not/of my deserte/and wolodyst make me mynistre of so grete mysterpes that I may euery day receyue and offre the that lambe wythoute wemme. I aske of the that thou teche me.how that I shall worthily receyue the/soo that hit be to thy louynge and hele of my soule / knowynge for certeyne that there was neuer kynge soo grete and soo glo ryous that was soo worshipfully and soo re uerently receyued of ony cite/ne none moost dere frende comyng fro ferre countre,soo glad ly and effectuously salewed and greted of his specyal frende/ne noo loued spouse soo amo/ rously and hertely receyued of his spouse and soo reuerently treatid / as my soule this day desyreth for to receyue the myn worthiest Emperour swettyst frende and derysst loued gheest and moost lykynge spouse / and for to brynge the in to my goostly hous and in to the moost secrete chambre of my herte: and there for to doo to the all maner reuerence & loue/& for to yelde to ỹ all the worshipp that is possible to be yelden of a poore creature to his

god & his maker. Wyſdom. Wherme ȳ compſt
vp to the worſhipful awter behold wyth thyn
Inner eye of byleue that holy body in fleſſhe &
bloode of thy god / ȳ is to ſeye in thys maner
that mooſt certeynly/and wythoute ony dou-
te. thou byleue with al thyn herte & kinowleche
wyth thy mowthe that that hooſt is very
goddis ſone. born of the vyrgyne Marye/and
that was ded & ryſen fro deth to lyfe. & ſhal be
domeſman of al bothe quycke & dede/And af
ter this with alle reuerence & ſouereyne wor
ſhip wyth thy lorde god I haue merueyle In-
warde wyth a meke deuocyon/that ſoo grete
a lorde to ſo litil vnworthy a ſeruaunte/
& that ſoohye a noble prynce. to ſuche a wret-
chid worme. & ſoo worthy a mageſte to
ſoo vyle a meſell vouchethſafe to come. and
thenne ſeye with drede & reuerence Lorde I am
not worthy that thou entre in to my hous
but turſtyng of thy grete pite and mercy/I co
me ſeke to the leche of lyfe. truſtyng to the
welle of mercy: Redy to the lorde of heuen
and erthe. the ſhepe to his herde man. the crea
ture to his maker. mournynge and deſolate
to the my pyteuous comfortoure and myzty//

moost ardente desire/ & wyth inwarde luste of
herte receyue thy worthy spouse hauynge soue
reyn delyte of hys blessyd & swetyst presence/
And that one thynge is in specyal/ that shul
de passynge all other thyngys stire & meue any
amorous soule / that is to seye whan he thyn-
kyth ỹ he hath presente his dere loued spouse &
frende/for whos loue he deyeth euer y d pas
to this worlde/& dispisith all ertheldaloue/
Loo these feyned louers of this worlde/what
day they seen ỹ hous where they haue in myn
de ỹ her loued frende or spouse dwellith alle
day/they ben the more glade & meryer / Ta-
kie hede thenne herby how worthely he shulde
be glade & souereinly reioyce hym ỹ receyueth
Vnder thys visible fourme/not a foule crea-
tour/but the maker of all thynge/ not a clo-
sed fulthe/but ỹ wisdom of god Ffoomen may
Hit his wondir that an amorouse soule may
be that day sory for ony temperel thyng in the
whiche he hath receyued his beloued maker
god/For wythoute doute he hath thenne in
hymself so grete mater of Joye/ that worthely
hit shulde deuoure & putte to nouzt all chaũce

of clenyneſſe & ſowlde/ryght as the gyrle ſee
wolde a drope of eyſel or vynegre caſte therin
Forthermore yf thou deſyreſt to knowe in
eyperpence ỹ ſwete ſauour of this ſacrament
the whiche is yet vnknowen to the/ be beſye
aboute firſte for to wythdrawe thy ſoule fro
ſeculer nedis/& fro fleſſhly luſtes and vices/
ſoo that before the receyuynge therof/ thou ha
ue profunde contrycyon/ and clene and oppy
confeſſion/& that thou be drawe therto by in
warde deuocyon/more than by vſed cuſtome
wyth moſt ardent affeccions/& moſt holy
meditacyons/as wyth rede roſes & white ly/
lyes thou ſhalt araye ayens hym the gheſte
chaumbre of thyn herte/and make hit redy to
ſoo worthy a ſpouſe by inwarde pees / And
what tyme thou ſeeſt hym presente / chyppe
hym betwyxe the armes of thyn herte/ thowth
the outcaſtynge of all erthely loue / and the
inwarde cloſynge of that heuenly ſpouſe/
Afterwarde a deuoute ſoule ſhal make me to
here his voyce & ſynge to me wyth ỹ ſonges
of ſyon / Wherof ỹ melodye whan it is made
of thre maner proporcyons yelpyth moſt
ſweteſt ſowne/that is to ſeye of perfyte forye

tynge al erthely thyngys/ & feruente affeccõ
of euerlastynge thyngys/ & a maner begyn//
nynge of louynge ỹ the blessid spirites haue
in heuen/ wel is hym ỹ may perpue & fele thyse
thyngys wyth inwarde taste/ & ỹ may knowe
hym by sothfaste experyẽce more than by wor
dys or worytyngys/ Disciple/ Oo ỹ wonder
hardnes & blyndenes of my herte/ wherfore I
may wel be sory. For in ỹ moost habundance
of goostly ryches I haue longe tyme dwellid
moost poor. & ỹ grete goostly goodys I haue
wretchidly forslowthed. & of ỹ grete swetnes
passynge mesure of ỹ yeftes of grace I haue
be voyde & drye. Oo my god to ỹ I make my
cõplaynte with inwarde sorowe of herte. that I
haue ben so longe fro ỹ. & ỹ hast be so nye me
ỹ were with me. & I was not with ỹ/ for me/
delyng & settynge my selfe in wordly besynes
ses. & other supflue vanitees I toke litil fors
of ỹ For oste sythes I haue had my selfe soo
tedpously to the as though ỹ my god haddist
not be presente to me. But nowe puttynge a
waye all maner dissymulacõy. as though I
were waked fro slepe/ I haue opened myne ey
en clyppyng thy persõe with my moost affec

cyon and dsire of body and soule/ For as ofte as I thynke and haue in mynde thy blessid presence/my spirite begynneth to glade for ioye as he that receyueth a good messegar' comynge fro ferre countre / And therfore nowe hit is conuenyent that as thou hast fedde me wyth thy blessid presence/as with the brede of lyfe and vndirstondynge/soo thou enfourme me forthermore yeuynge me drynke of ỹ water of helfull wysdom/answerynge me thy seruaunte to thoo thyngys that I shall aske the And firste I aske of the/ What good thou yeuist by thy presence to the man that deuoutly receyueth the in the sacrament. Wysdom.
I praye the fro whens cometh thys questyon/whether arte thou a louer or a marchaũte Trowyst thou that this questyon is conuenient to ay amorouse herte that loueth inwardly/ Soo that he haue that thynge that he louith he takyth not moche fors of other thyngys. What thyng haue I better or more profitable or more precyos than myselfe/And he ỹ hath that he louyth what shall he dsire more He ỹ yeuyth all hym selfe to his frende/what

uonte exercises & werkynges of loue/ by the
whiche men of diuerse degrees and estatis
maye be goostely weddid to meand become
myne special disciples/ & holw my loue maye be
contynuelly renuelwed behightynge moronet
to all thoo that wylle be deuoute folowers of
this doctryne of euerlastyng wisdom/ ỹ which
is grwndid & foundid vpon the stone of ỹ apo-
stles trewthe of that blessynge ỹ was behichte
to the sede of abraham & soo to the blysse of
oure lorde Jhū crist they shalley be pertyners
& heyres euer wythoute ende / Wherfore what
so he be ỹ coueytith & desiryth to be a louer and
disciple of euerlastynge wisdom. of what ma-
ner condicyon that he be / or of what estate or
ordre or relygion may or woman/ he shall bese
ly kepe these thynges that folowen/ the whi-
che ben so tempred & ordeyned ỹ they hauey no
ne difficulte or hardnesse in hem selfe/ but that
euery may maye doo hem wythoute preiudice
of his profession & estate/ For sothly dyuyne
wisdom purposith not by these thynges for to
make or ordeyne ony special londe or profess-
yon/ or ony maner constreynynge/ but oonly a
maner newe stirynge by free wylle of deuocy

on/ ꝑ hath byfore in maner ſlepte/ In ꝑ whiche ſe that wyll labour & beſy hym to fulfylle hit ſe doth well & cõmendably/ & ſe that wyl not do hit / therfore ſynneth not nor treſpaſſith Wherfore euery diſciple of wiſdom before all other thyngys ſhal forſake & leue fleſſhely loue if ſe haue ony/ & take to his ſpouſe & ampable frẽde ꝑ fayr euerlaſtyng wiſdom of god And if ony man peraventure be ſo bouden by ony maner pryuate loue/ ꝑ hym thynkith to harde to hym ſodeynly to be cõſtreined therfro / at ꝑ leſte lete hĩ haue a gode purpoos for to wyth drawe hym fro ꝑ vnclene loue as ſoone as ſe may thorouh ony occaſion by ꝑ helpe of god/ And thoo men ꝑ ben not bouden throughe erthely loue/ but neuertheles ĩ to thys tyme thei hauẽ ben neclygẽte & ſlowe or dulle in to this loue of Jhũ/ they ſhalle ny as in a newe maner wedde hem to this gooſtly ſpouſe/ & renewe hẽ ſelfe in to his loue ꝑ is god euerlaſtyng with a deuoute affeccõn/ And ꝑ ſhal be done ĩ this maner/ ꝑ is to ſeye as they were wonte to ſerue him as her lorde by drede / nowe they ſhalle be aboute beſely to pleſe hym/ & drawe to hym as to her ſwete ſpouſe by gooſtly & feruẽt loue

euermore thynkynge ꝑ excellēce & ꝑ goodnes of thys dyuyne spouse & how blessid bē thoo ꝑ maye be honourid with his frenship in this lyfe/ And thys weddynge or els renewyng of olde weddynge/ for more feruente stirynge of deuocion shal not be done oonly wythinne forth in ꝑ soule/ but also withoutforth by some sygne pryuely as by thre ꝑstracōns wyth a pē nē & ay Aue at euery of hem to this entente/ ꝑ he to god yeuyth hym selfe & offrith hī all holyly to so worthy a spouse & he of his grete mercy wyll yeue hem an ernest of that wedynge/ ꝑ is to seye some nelwe grace in token of they bothe loues & truthes to other/ the whiche nother deth ne lyfe/ ne none other creature mayebreke / but laste wythoute ende.

¶ And for as mocke as flesshely louers vsen to haue in her clothes some worde or token writen in mynde of her veyne flesshly loue. so shal ꝑ disciple of wisdom haue writen sū wher̄ priuely ꝑ name of his trewe heuēly spouse Jhū to bringe the ofter to his mynde. For mannes mynde is so freel ꝑ hit fallyth lyghtly fro gode purposes ꝑ they nelwe begon/ but yf hit be by sygnes ofte tymes renewed/ Also the deuoute

worshipers & disciples of euerlastyng wisdom mayen if they wylle euery daye seye or rede the shorte seruise of ỹ wisdom ỹ is wrytten in latyn to clerkes/ & they ỹ can not rede/ or els ben occupied lawfully on other maters/ or els wylle chaunge ỹ seruyse into shorte deuocyon they shalle in the stede therof seye. Vij pr̃ nr̃s/ that is for the seuen houres/ ỹ is to seye for euery houre/ a pr̃ nr̃/ ¶ And this shal be her entente in the seyenge of thys seruyse that the dyuyne wysdom kepe her hertys & bodyes ỹ they be not cumbred & gnawed wyth thys folysshe worlde that is nowe in these dayes ful of Vanite & wicchidnesse / but that they maye goo warely & wyselye /so that they be preserued & kepte fro al wickidnesse & perylles / Also at the borde or they begynne to ete they shal saye a pr̃ nr̃ & after mete a nother/ or els Deprofundis as for a spirituel almes to thoo soules that in purgatorye hauen moost nede/ Tayl/ kynge sede howe perilous hit is to ete wythoute relwarde ỹ almes of hem ỹ ben passed. & not serue to hem by nedful helpes trewely/ & on ỹ other syde howe merytory hit is to helpe hem that in none maner maye helpe hem selfe/

And with how grete kyndnes they ley glad for to receyue for her refresshynge in so grete wretchidnes the leste drope or the leste crūme that falleth down fro her lordes boorde/

And that this deuoute exercise be ꝑ more acceptable to pitevous soules/ Hit is to write ꝑ on a time as a deuoute prsone of relygion approbate amonge other toke on nelle thise prayers to seye/ & namely that Deprofundis for desolate solules with inwarde deuocion there appeyred to hym in a vision many soules ꝑ whiche were in paynes of purgatorye/ & by her soule abite & sorowful chere ꝑ thei shewid they dide hym to vndirstōde pitevously ꝑ they had nede of goostly benefices & helpe / amonge ꝑ whiche one specyally came to ꝑ forseyde persone/ & weppynge asked ꝑ he wolde lette hym be ꝑ beggar of hym/ to whom he shulde euery daye atte ꝑ mete yeue ꝑ Deprofundis / as for his spirituel'almes) Of the whiche vision he was afterwarde styred more feruently to ꝑ goostly almes / Also ꝑ disciple of euerlastynge wisdom shal seye ones on ꝑ day/ a pr nr̄ to ꝑ swete tist & mooste helfull name Jhū/ to ꝑ entente ꝑ he oure lorde oure sauyour saue and kepe all

the disciples of euerlastyng wisdom / & he as moder of holy chirche saue and kepe hem from al aduersitees / & defende hem fro the deceytis of her enemyes / & for ỹ reuerence of so worthi a name seyeng eyther byfore or after this prayer ¶ Benedictū sit nomē dñi nr̄i Jhū xp̄i dei / & gloriose Virgis marie matris ei9 ineterū. et vltra amen. ¶ And herof hen Indulgences / the reson & the cause of this prayer to thys name is this / ỹ he is swete Jhūs ỹ whiche swetnes in many nobl a dayes is qulbenchid / & deuocion is caste oute fro ỹ hertis of suche folke / ỹ whiche seeken thoo thyngys ỹ hen to her owne propre tēporel profyte / & not ỹ worship of Jhū criste / & for this swete name maye be quykned & brouzt into ỹ hertys of crystē men more plenteuously / & veneble loue ayen therr ỹ it is wythdrawe / the forseyde exercise of pite & of charite shall be seyde & cōtynued / for this castyng oute of Jhū from hem ỹ were sōtyme his byloued frendis / he euerlastyng wisdom hath aperid in Vision to some creaturis . and complayned wyth a piteuous voyce cryeng to hem / Also these dayes folowynge shall be kepte in special deuocion to this dere spouse

¶ He ſhall ſeye on the morowe what tyme that he ryſyth firſte out of his bedde kneelynge to this entente that all the goode dedes that he ſhall doo that daye/ he putte deuoutly in to the handes of thys lady quene of heuen: So that what tyme thys reuerente and beſte lo// ued moder ſhall preſente hem to hir ſone the ſouereyn kynge/that they maye be pleſaunt & acceptable to hym at the reuerence of ſoo wor thy a medyatour/ ỹ whiche peraduenture ſhulde be but litil worth/ or folyle and not accepta; ble if they were preſented immediatly by the handes of a ſynfull man Alſo at euen laſte whan he is towarde his bedde after all other prayers ſeyenge that. Aue maria.

That he maye the more ſpiritly ſlepe he ſhall aſke of hir that what ſoo euer he hath that daye leſte vndone that he ſhulde haue do; ne/ by hir be fulfylled/ & that he hath euyl done by hir be releſid and forgeuen/ and that that he hath by her helpe done well/ that by hir it be

kepte and supported. Also they shall seye vij. tymes Aue maria/ Soo that swettist her te of goddes moder that is the mooste pitefull refute of all synfull creatures/ ꝑ she mercyfully open ꝑ priue chambre of euerlastynge wisdom thorough hir meditacõn/ & bowe hit to al ꝑ disciples of thys wysdom hir sone in the laste passyng oute of her spiritys/ & that she thẽ wouchesafe to defẽde hẽ fro al enmyes/ & bryng hem with her to the paleys of heuen fynally/ & at the leste euery yere the nexte daye that folowith all soules daye/ for all these disciples of euerlastyng wisdom that ben dede & for all her dere frendes/ they that ben preestes shallẽ seye a masse/ And they that ben not offre or seye a hundreth tymes/ pr̃ noster/ Puttyn ge therto this supplicacõn in her prayers/ that oure lorde god almyghty by his euerlastyng wisdom mercyfully helpe and socoure holy chir che in shorte tyme/ and suffre it not to be dese la te/ and of his grete mercy putte hit in to pees & tranquyllite nowe & euer amen/ Fer thermo re if there were ony creatures soo feble or

ſeke or ſo occupyed in laudfull occupacions
ỹ they were letted therby fro ỹ forſeyde exerciſe
or els if they were of harde herte in ſeculer af-
fection/ that for her dullnes they knolde not
all ỹ forſeide techynge/ne may not aplye to ỹ
entẽt ỹis ſeyde/ Lette hem theñe ſeye ỹ.pr̃ nr̃s
wyth ſo many Aues.& doo ỹ forſeyde ſuffra
gye with a general entẽcyon that other done
wyth a ſpecial deuocyon/and hit ſuffyſith/
Nowe atte the laſte ſayth dyuine wyſdom for
to goo ayen ſõwhat to oure firſte purpoos ỹ
mayſt cõſider ỹ thys is myn ful profitable doc
trine that ſemyth but ſymple in ſpekynge/ but
ſothely hit is full of al gooſtly frupt in wer-
kynge / And therfore hit ſhal be taken of the
wyth ſouereyne deuocyon/For as ỹ ſeeſt and
mayſt fele in experience therby/ the feruour
of deuocyon is kyndelyd/goodis ſeruiſe is en
creſed/meſſes neyghbours bẽ profitably edyfy
ed/& to ỹ ſoules in purgatorye pitevous helpe
is miniſtred/And hit maynot diſpleſe to ony
man by ryghte reſon examined/but hit be to the
enuyous backebiter & detractour/ or to hem ỹ
haue her vndirſtondyng blynded/& her affec//
cion indurate & hardyd / Wherfore keppyng

the ordre of charyte here drawe first deuocyon to thy selfe & after be about for to profyte to ỹ hele of thyn neighbour soules. ¶ Nota oro nes pro discipulis eterne sapie. Disciple Oo ỹ souereyne herte loue of my soule to whome oonly I haue cõmitted me all holy / despryng that hit be cõtynued perpetuelly / now also at ỹ laste I haue a worde to speke to the / & firste I yelde thãkynges to ỹ my beste beloued lord & spouse for these & all other benefices / wythoute nombre / ỹ ỹ haste yeuẽ to me of thy grace all oonly / To the loue Jhũ be louyng glorie worshyp & Joye withoute ende. and I beseche the with brennynge desire with al my herte / ỹ by ỹ inwarde steryng of thyn mercyes / & by ỹ vtues of ỹ wse rede blode that ỹ shedist habũdantly in thy passyon for mãnes saluacyon / that al thoo the whiche haue purposed hem to rocde the euerlastyng wisdom in maner byfore sayd by deuoute exercises of prayers / or elis helpen hem to comune hẽ forth to other trewe cristen soules / ỹ al these ỹ my kyng & my god blesse he with ay helful blessyng / For sothly ỹ arte ỹ blessid frute ỹ of olde tyme was by hoten to the world in ỹ poynte synguleryly pry

inplegid/ ꝑ who so euer ꝑ blessith ye shal be
ly ye blessed/ wherfore thou my fader blesse these
childrey ꝑ ben thyn louers & disciples / with
the blessyng of the patryarchis/ & al thy chosen
derlyngys the which prayden the fro ꝑ begyn
nynge of the worlde ꝑ they maye at the laste
be gadrid & Joyned to ꝑ blessed nombre with
Jope/ Thy louely & glorios name I beseche the
be clippid vpō hem/ ꝑ hit be to hem an helfull
defēce in al diuerse perilles of thys worlde/ thyn
euerlastyng wisdom teche hem & dresse hem ī al
her dedis / the aungels of pees kepe hem in pro
perite & in god/ hele of body & soule & in grace
alwey. Lord yeue hem tyme & space of penau
ce ꝑ by verey cōtricōn & clene cōfessiōn & dewe
satisfaccion they maye be turned before her
deth to the her creatour & her maker pfytely to
the reconsyled/ and also whan they ben trauay
lynge at her laste passynge fro thys lyfe that
they maye be sykerly helpe yn & defendyd with
the worthy receyuynge of thy holyest body in
sacramēt/ so ꝑ they be neuer ouercome with so
dey & vndysposed deth/ Lorde for thy name do
hem this grace / ꝑ as they nowe seruē ꝑ with

these deuout exercises & seruises so in ỹ last hour of her pelonge vp ỹ gooste be they blessed of ỹ & bi thy swete moder ỹ is thy moder of mercy/ be they brouzt gloryously to ỹ kyngdom of heuen/ Where all the cõpany of heuen & multy// tude of blessid spiritis/after ỹ exile & sorowe of this life shall be Joyfull made dronkyn of grete plẽte of swetnes ỹ is in godes presẽce/ seenge ỹ kynge of blysse. & mayster of al vertues in ỹ godhede Jhũ criste oure lorde/ ỹ wiche with ỹ fader & the holy gooste lyuen & regnen god euerlastyng worlde withoute ende.

¶ Thus endith the treatyse of the viij poyntes of true loue & euerlastyng wysdom/ drawen of the boke that is wryten in latyn named Orologiũ sapiẽcie.

¶ Emprynted at westmynstre.

¶ Qui legit emendet/ prẽssorem non reprehendat

¶ Wyllelmũ Caxton. Cui deꝰ alta tradat

Here begynneth a lytill shorte trea-
tyse that tellyth how there were. vij.
maysters assembled togydre euerychone as-
ked other what thynge they myghte best speke
of that myght plese god/and were moost pro
fitable to the people. And all they were accor-
ded to speke of tribulacyon.

The firste mayster seyde/ȳ yf ony thynge
had be better to man lyuynge in thys
world/than/ trybulacyon/ god wolde haue
yeue it to his sone. But for he sawe well ther̄
was noo thynge better than it/therfore he
gafe to hym/and made hym to suffre moost
tribulacyon in thys wretchid worlde . more
than dide euer ony man/or euer shall
The seconde mayster seyde that yf there wer̄
ony man in thys worlde that myghte be with
oute spotte of synne/as oure lorde Jhū criste
was And myght lyue here .xxx. yeres and
it were possible wythoute mete or drynke.
And also were soo deuoute in prayers that he
myghte speke wyth angels in the ayer as dy
de mary maudeleyne / yet myght not deser-

ne in that lyfe so grete mede/as a man deser
ueth in suffering a litill tribulacyon/
¶ The thirde mayster sayde that if so were
that ỹ moder of godꝫ al the halowes of heuen
prayed all for oo man / yet shuld they not ge
te hym so moche mede ne so grete as he shulde
gete hymselfe by meknesse in suffring a lytill
tribulacyon/ ¶ The fourthe mayster seyde
we worshippe the crosse for oure lorde
Jhū crist hyng there vpon bodely / but I seye
were shulde rather / and by more ryghte and
reson haue in mynde the tribulacyon that he
suffred there vpon for oure giltis ꝫ oure tres
pase / ¶ The fifth mayster seyde I had leuer
be of myght ꝫ strength/ ꝫ of power to suffre
the leest payne of tribulacyon that oure lorde
Jhū criste suffred here in erthe wyth mekē/
nes in herte/than the mede or the rewarde of
all worldly goodes/ For as sayncte petir seyth
that none is worthy to haue tribulacyon
but thoo that desiren it with clene herte/ and
without erroure/ For tribulacyon quen
chyth synne/ And it lerneth a man to knowe
ỹ priuytees of god And tribulacyon maketh
a man to knowe hymselfe ꝫ his euen cristen/

and multiplieth vertues in a man/ & pourgyth him/ and clenſyth hym ryght as fyre wooth golde / And what man that meekely in herte ſufferith tribulacyon/ god is wythin him & kerpth that hym charge with hym of tribulacyon/ and tribulacyon byeth ayen the tyme ỹ was loſte/ & holdeth a man in ỹ waye of ryght wiſnes/ And of all peſtys that god yeueth vnto man / tribulacyon is ỹ mooſte worthy peſte/ alſo it is treſoure to ỹ whiche noo man maye make compariſon / & tribulacyon Joyneth a mannys ſoule vnto god ¶ Nowaſkyth the vj. mayſter why we ſuffre tribulacyon wyth ſoo euyll wylle/ and thus it is anſwerd & ſeyde / for .iij. thyngys/ The fyrſt. is for we haue litill loue to our lord Jhū criſt The ij. is for we thinke litill of the grete mede that god will yeue vs therfore / Ne of the grete mede / & prouffyte that comyth therof The iij. is that we thynke fulle lytill or nought of the bytter pynes and ỹ grete paſſyon that oure lorde Jheſu criſte ſuffrid for vs in redempcōn of oure ſynnes/ and to bryng vs to his blyſſe/ that neuer ſhall haue ende

A M E N

Si sciret homo quantuz ei infirmitas vtili9 fuisset nunqaz sine infirmitate viuere voluisset/ Quare/ Quia infirmitas corporis est aie sanitas/ Quod aplꝰ cõsiderans ait/ Cum infirmor tunc forcior sũ et potens/ Quomodo/ Quia Infirmitas corporis extinccio est libidinis/ destruccio vanitatis effugacio curiositatis adnichilacio mũdi ꝫ vanis glozie euacuacio/ Supbie exterminacio/ Invidie expulsio/ Adquisicio gracie virtutis diuine/ Dño dicente ad apostolũ paulum/ Suficit tibi paule gracia mea. Naz virtus i Infirmitate perficitur/ Quod dictuz bene intẽligens aplus ex maximo cordis sui gaudio dixit/ Libenter in Infirmitatibz meis gloriabor/ Valde ergo consideranda est Infirmitas que in nobis peccatorũ flãmas extinguit/ et Jhũ cristi adquirit Infirmitas i nobis culpam purgat ꝫ coronaz nobis preparat/ O infirmitas quã amabilis es. et nobis vtilis Nunquam sine te ambulem nunquã sine te sedeam/ nunquam sine te in hac vita fugiente viuam' Quare Quia Infirmitas corporis ẽ purgacio/ ꝫ aie sanctificacio/ Infirmitas corporis ẽ nobis euidens diuini amoris iudiciũ

et castigacōnis sue signum/ ipso domīo testante qui ait/ Quos amo. flagello ꝛ castigo. Certe si velimꝰ ab eo amari debemꝰ ab eo desiderare flagellari. Quia si ab eo nō fuerimꝰ flagellati nō poterimꝰ ab eo recipi/ Scriptura teste que ait/ Flagellat omnē filiū quē recipit. Cōstat ergo ꝙ illū quē nō flagellat nō recipit. Unde de illis quos hic nō flagellat/ dicit p ꝓphetā. Dimisi eos secūduz desideria cordis eoꝝ. Necessariū ē ergo nobis flagellū dīi qz si ab eo flagellam̄ absqz dubio ab eo recipiemur Pacienter ē ergo tolerāda īfirmitas corporis que ē ꝓparacio salutis. Igitur cū grārū accōne ē suscipiēda/ cū cordis lēticia ē tollerāda/ Infirmitas enī corporis generat odiū mūdi ꝛ parit amorē dei/ Cogit nos Vitā presēte tm tanquaz erumpnosaz peregrinacōnem ꝛ exiliū odio habere ꝛ Vitā habere eternam desiderant cupiscere/ Sed homīes miseri ꝛ mūdo dediti si iam sēper in hac Vita Viuere potuissēt nunquaz Vitam alteram habere Voluissent. Muz Valde est dolendū ꝛ flendo dicendū quod nō nulli statū cū xo flagellantur ei9 salutifere cum flage... ab eis auferre nituntur Moy Vasa Vitrea querūt Vrinam consulunt Vtrum

mori an viuere debeant/ Heu heu/tales & hu-
iusmodi per illum pessimum regem Ochoziaz
designantur/qui in libro regum. quarto. cum
egrotasset misit nuncios dicens/ Ite consulite
Belzebub deum accharon vtrum moriar/an
viuam / quibus nunciis Helias prophęta do
mino iubente occurens ait/ Dicite domino
deo vestro / Nunquid deus non est in Israel
quia misisti ad deum accharon vt consuleres
eum/ Propterea hec dicit dns / De lecto tuo
non consurges/sed morieris & ita factum est
iuxta verbum domini. Similimodo morte
pessima morientur qui suuz accharon qui vri
nam interpretatur & flagellum domini a se
expellere conātur/& ita dei ordiacionē resistūt
quando eius salubre flagellum sustinere re-
nuunt/Nescientes dei & insipientes! quod de
us electos suos hic flagellat vt eos probet et
purget. mundet & sanctificet vt postmodum
eos coronet & glorificet qui est super omnia de
us benedictus in secula. AMEN.
Aue et gaude maria mater dei regia celi. dna
mūdi Imperatrix inferni. ¶Prologꝰ.
¶Here sueth a prologue vpō ꝑ yͤ prouffites
or auauntagis of tribulacōns.

Dꝛ nobis dñe auxiliū de tribulacīoe. ꝛc.

Lorde god graunte vs helpe of tribulacō ȳ To ỹ soule ỹ arte distroublid & tēptid To ỹ is purposid/ ỹ ỹ shuldiste lerne wherof tribulacōns seruen/ & not oonly that thou shuldiste suffre hem pacientlȳ & gladly/ and comforte the Inwardly of that thou arte discomfortyd/ For seneca seythe. Non est ita magna consolacio sicut illa que ex desolacione extrahitur. Here is none soo grete comforte. as is that that is drawen oute of discōforte/ Whiche comforte maye no man haue/ but he knowe fruste the frute of tribulacyon/ that is to seye/ But he knowe holy god sendith tribulacōns/ and ordeyneth hem to ỹ prouffite of the sufferers/ But yf soo be that rebellis of frowardenesse wythstonde the ordenaūce of god Therfore they that knowe her defawtes on that oo partye. and the prouffites of tribulacōn on that other partie. aske ȳ to be holpe in tribulacion/ and not tribulacōn to be | putte awaye from hem/ For if they aske put ting awaye thewf/ they aske ayens hemselfe/ As seynte poule dide. Whiche asked thries the pryckynge

of his flesshe to be done alwaye/ To whom god answerd thus. ij. ad Corinthios. xij Sufficit tibi gracia mea. My grace suffyceth to the Many prouffites there ben of tribulacõn/ But of. xij. I purpoos to speke in speciall whiche who soo will wyth good diligence. re de/ or here hem maye lyghtly by goodis grace sauour hem For righte as mete cupll chewed is cupll to defye. righte soo nedly gently teching of holy writte rede : or harde prouffiteth. litill or noughte

De prima Vtilitate tribulacionis. Ca: j.

The firste prouffite of tribulacõn is Vnderstonde ỹ is a trewe socoure or helpe sente fro god to deliuer the soule fro the hand of his enemyes. Whiche enemies ben thise. Priue suggestions of the fende that cruell enemye/ false Joyes and rychesse of the worlde. that disceynable enemye. Vnclene lustis of the flesshe that homly enemye. These enemyes slayn the soule in so moche the more perliously that thei disceyuen it with false feyned frẽdshippe so priuely. The whiche ben figured by Joab ij. regum. xx. That feyned him frens

de to Amase holdyng hym by the chynne. as he wolde haue kissid hym. and soo wyth his swerde in that other hande priuely slewe hym Upon thys seith saynt gregory/ yf ony fortune is to be drede. mochemore is to be drede prosperitee than aduersitee/ as shewith openly And note well that god ordyneth all thyngys in tribulacon to the delyueraunce of his seruaunte. as he behotyth by the prophete dauid seyng thus. ¶ Cum ipso sum in tribulacione eripiam eum & glorificabo eum· ¶ I am wyth hym in tribulacon I shall deliuer hym of tribulacon & I shal glorifie him for tribulacon. For as mochе thene as god is wyth vs in tribulacon we sholde suffre it pacyētly & gladly/ for ꝑ more ꝑ tribulacon greuyth ꝑ ꝑ more nerer god nygheth to ꝑ/ As the prophete seyth ¶ Iuxta ē dn̄s hijs qui tribulato sūt corde & hūiles spū saluabit ¶ Oure lorde god is faste by to hem that ben in tribulacon of herte. and he shal saue hem that ben meke of spirite/ Therfore if ꝑ payne of tribulacon maketh the heuy & greuyth the / The myghte and the mercy of god thy sauyour that is with the in tribulacon shulde Inwardly comforte the:

But nowe peraduenture thou myghtest answe
re and seye thus/The bitter peyne of tribula//
cõy I feele well/But swetnes of his felyshyp
in tribulacyon feele I none/ For if he shewid
to the presente swetnesse of his myrthe as he
dooth the bitternesse of tribulacõy ỹ shulde suf
fre it/ Also peraduenture ỹ woldest seye that
afore trybulacõy thou felyste more swetnesse
in god than thou diddeste whan thou were in
tribulacõy Herto maye be answerd ỹ ỹ frend
shyp of god in tribulacõy is vnderstonde in
two maners/ Firste right as tribulacõy en
cresith soo god multiplieth grace & vertue/as
the apostle seythe in cõr .x:

¶ Fidelis est enim deus qui non patietur
vos temptari supra id quod potestis sed fa//
ciet eciam cum temptacione prouentum vt
possitis sustinere ¶ God is full trewe ỹ
he hotyth to defende hie seruaũtys in tribula:
cyon/whiche shall not suffre you to be temp:
tid more than ye maye suffre / but also more
ouer he shall make prerupaũce in tribulacõy
that ye maye suffre it /that is to seye he shall
yeue grace & vertue for to suffyr tribulacõy
paciently and gladly/Example as lordes sen

de ſocoure & helpe to comforte her ſeruauntys ỹ
ben in caſtellis byſegyd of her enempes/
Righte ſoo our lorde god ſendyth comforte of
grace to ſoules ỹ ben biſegid wyth temptacy-
ons of tribulacõn. ¶ The ſeconde maner of
felyſhip of god in tribulacõn/as the apoſtill
ſeythe.i. cor.ij. Sicut habundãt paſſiones
criſti i vobis. Ita habundat conſolacio veſtra
As ỹ paſſions of criſt encreaſon in vs ſo en
creſſith oure comforte/criſtys paſſyons encrea
ſyn in vs whan they ben ſente from hym me
kely and pacientli ſuffre hem as goddys ſer
uauntys/ & not as menſleers/& theſes whi/
che haue deſerued that they ſuffre & vnderſton
de well/that comforte of grace in tribulacyon
is not alwaye yeuen to be felte of hym that
is in tribulacõn/ And that is for he ſhulde
preue hymſelfe he ſhulde drede god & truſte in
hym to be delyuerd/As we rede in ỹ boke of ho
ly faders of ſeynte anton/How he aftir many
ſpirituell temptacyons/was troubled of fen
dis bodelyche betyn and woũded all his body
Soo that whan his ſeruaunte came to viſy
te hym lyenge as dede/ And ſoo he
toke hym vppe and bare

hym in to the neyte tolwne where he was wat
chid tille aboute mydde nyghte/ And thene
by the wyll of god he releued .& badde his ser-
uaūte pryuely alle other slepyng here hym a
yen and so he dide/ And whan he was brouzte
ayen thyder soo feble that he myghte not ston
de/ but sittynge vp he seyde thus / Where be ye
euyll spiritis wykked fendys / Loo I am here
by the myghte of god redy to wythstonde all
youre malyce/ And aftir thyse & many other
wonderfull temptacōns / oure lorde apperid
to him in a wonderful lyght and comfortable
To whom holy sayntē auton seyde/ A lorde
Jhesu where hast thou ben soo longe from me
in tribulacōn/ And oure lord answerid & sayd
here wyth the beholdyng thy fyghtynge / redy
to relwarde to the aftir thy victory as I am
wonte to doo for my chosen chyldrē/ For wyte
thou well that comforte oweth not to come
tyll that a place be arayed therto by trybulacy
on / Also we rede of Sare ỹ doughter of
Raguel . Thobie. iij.

¶ Hoc autem acertum habet omnis
qui colit & quia vita eius si in

temptacione fuerit coronabitur. Si aut in tri
bulacione fuerit liberabitur / Et si in correp:
cione fuerit. ad miam tuam peruenire licebit.
Non enim delectaris in pdicionibus nostris
quia post tempestate tranquillu facis/ & post la
crimaciones & fletum exultacione infundis:
¶ Eueri man that worshippeth ꝑ god hath
this forcertayne/ ꝑ yf his lyfe be here in temp/
tacion he shal be crowned/ And yf he be in tri
bulacion he shall be delyuerd / And yf he be in
chastisinge It shall be leefull to come to thy
mercy. Thou delyghtes not in ourre perisshin
ges / For after tempestys thou makest tran//
quillytee/ And after teeris & weppynge ꝑ sen:
deste gladnesse/as the prophete seythe.
¶ Secuduz multitudine dolorū meorū con:
solaciones tue letificauerunt aiam meam.
¶ After the multitude of my sorowes in my
hert thy comfortes haue glad my soule/ His
cōforte of one houre ouerpasseth the sorowes
of tribulacyon of many yeres/ For god that
cometh for to helpe and comforte after tribu//
lacyon shallabide wyth ꝑ gladynge thi soule
And perauēture yf thou playneste ꝑ that thou
tarryeste ouerlonge abidinge his comforte.

as louers ſe wonte to playne Herto anſwe/
rith a grete clerke caſiodorus:
¶ Ipſa velocitas dei deſiderantiꝫ amanti
tarditas videtur ¶ The ſwyftneſſe of
god to a diſirynge and a louynge ſoule ſemeth
longe taryenge/ Or thus a thynge that is mo
che coueyted ſemeth grete taryeng to a louyng
ſoule/ theſe of thiſe toforſeyde maye ſe con:
cluded that a ſoule diſcomforted in trybulacō
olreth not to holde hymſelfe ouercome of his
enemyes/ but rather delyuerd. Sythe thenne
that this is ſothe that tribulacyons delyuer
vs from oure enemyes though it ſoo ſe that
they ſe ſomtyme heuy & chargeable/ yet neuer
theleſſe thei ſhulde ſe ſuffrid pacyently and
gladly wythoute grutchyng/ For if we grut
che ayen tribulacyons/ theſe we ſtryue ayen
ourhelpers/ and we helpe our enmyes/ And
for we ſe not ſtrong of oure ſelfe to delyuer
vs from oure enemyes/ praye wee to god me
kely ſeyenge wyth the prophete/
¶ Da nobis dñe auxilium de tribulacione.
¶ Lorde god graunte vs helpe of tribulacy:
on
¶ De ſecunda vtilitate tribulacionis.

The seconde prouffite of tribulacõn is that it stoppith the malyce of the fende/ For he is aferde to tempte the soule that is in tribulacõn/for he dredith hym to be ouercome/or els refusid/ & ỹ is fygured by ỹ frendis of Job/ Where it is seyde Job. iij. Nemo loquebatur ei vbum videbãt enim dolorez ei9 vehementem. Noo man spake to hym a worde thy sawe his sorowe was soo grete Thyse feyned frendys of Job betokẽ wyckied fendys ỹ beyen or trauayley soules. whyche dare not come nyghe a soule that is in tribulacyon/ne tempte it beynge disstroubled/ And not oonly tribulacyon stoppeth the malyce of the fende/but also there thorough the comfort of angels and of sayntes/ as we rede of holy faders many one. of whiche one cometh to mynde/ Abotte sysoy after moche suffering of certayn tribulacyons & dissesis A litill to fore the soule shulde pare from the bode / He seyde brethern be glade/loo holy anton cometh to vs. and soone after he seyde/loo here comẽ ỹ worshipfull companye of prophetys/ And ỹ thirde tyme he seide/ Now comen ỹ holy apostles. & as it semed hem ỹ stode about he spake

wyth hem. & thenne they prayed hym ỹ he shulde telle hem wyth whom he spake/ & he answerd and seyde wyth holy Angels that came to take my soule/ And I prayed hem abide a while that I shulde suffre more penaūce/ And they se wordes seyde the spirite passid wyth grete lyghte. And they felynge a wonderfull swete sauour / Moote well ỹ there is noo peryll in tribulacion of temptacions/ soo that thou answere not to hem by delectacyon or consentyng as the speche of an openly cursyd man noyeth notte. but yf thou answere hym/ That is figured in holy Wrytte/ Where it is seyde/ Isaye xxvij. ¶ Mandauerat enim rex Ezechias ne populus responderet blasphemijs rapsacis/ ¶ Kyng Ezechie commaūdid. ỹ the peple shulde not answere to ỹ blassemies of that tyraunte Rapsacis / By Rapsacis is vnderstonde the fende/ And by his blasphemies ben vnderstonde temptacōns of wicked thoughtys/ ỹ whiche noyen not but if thou wylfully assente to hem / And if ỹ fele ỹ feble by feerelte of thy flesshe/ praye thou god hesely in tribulacyon / that he stoppe the malicious temptacion of the fende/ as the prophete seyth

Lorde god graunte vs helpe of tribulacyon.

¶ De tercia vtilitate tribulacionis.

¶ Capitulum. iij.

The thirde prouffite of tribulacõ is that it purgeth the soule/ But it is to wyte that there is .v. maner of pourginges/ one is pourgyng of mannes body. for corrupcyon of wicked humours/ and that is on / two maners. One is by medicinable drynkyng. Another is by crafty bloode letyng/ The seconde pourging is of metalle/ as golde by the fyer: and Iren by the file/ The thirde pourgyng is of trees/ as of cuttyng of vynes of vnfrutefull brauches/ The fourthe pourgynge is of corne as letyng or thresshyng wyth a flayle/ The fifth pourgyng is of grapis and that is by a pressoure/ On thus many maners god wolde pourge ỹ soule by tribulacõn/ For as the body is pourgid by medicinable drinkys of cuyll humours/ Ryght soo the soule made clene by tribulacyons sente fro oure souereyn leche oure lorde god of veyne affeccyons and cuyll maners/ For seynte Gregorie seythe.

¶ Mali humores . sunt mali mores.

¶ Cuyll humours bey cuyll maners

Drinke this medicine of tribulacion sente to the fro god/For he is a wyse leche/& kno weth all thy prue sykenesse/and howe moche thou mayeste suffre/and howe moche thou nedeste: For he sendeth the noo thyng but that that is prouffitable to the/And he that hathe tasted and assayed and dranke it afore the/ not for himselfe/ but for thy pouerte he suffrid the passyon of deth/wherof he seyde to the apostles John. and James./M/ yy. ¶ Potes: tis bibere calicem quem ego bibiturus sum. ¶ Maye ye drynke the passion that I shall drinke/¶ These sythen this wyse leche hath dronken thys medycine for thy loue/ Drin: ke thou therof wythouten drede/for it is hol// som/This drinke thristed the prophete dauid whan he seyde/¶ Calicē salutaris accipiam & nomē dñi inuocabo. ¶ I shall take ꝑ hol: som passion of tribulacion. And yf ꝑ thinke it bitter clepe thy lorde god into thyne helpe as he seyde ¶ Da nob dñe &c. Lorde god graūte vs helpe of tribulacōn/And as a purgacyon shulde be receyued hastely wythoute ouer mo che tastyng or longe taryeng/soo shulde tribu: lacōn be acceptid willfully/wythoute argu:

mentys of disputynge or rebellyon of grut-
chynge. But nowe be well ware/ For somty-
me as the prouffite of the medicine is lettid.
and werkith the contrarie to corrupcon. Not
for the defaute of the medicine/but for ỹ cupll
disposicion of hym ỹ receyueth it/ So in the
same wyse the prouffite of tribulacon is lettid
of purgacyon and doth the contrarye/ For it
is beginnyng of payne/after which folowith
euerlastyng dampnacyon/ As we rede of ky
nge Pharao kynge of egipte. For the more
that he was visited by tribulacyon / the more
his rebellynge herte encresyd in to his damp
nacion/ The seconde purgacon of mañes body
for cupll humours/is by crasti blode letynge
ꝙ ỹ is on two maners/as by openyngof ỹ vei
ne/or els by boxyng or vētusyng Openinge of
ỹ veyne is appwprid to cōfession/ꝙ boxyng or
ventusynge to tribulacyon/ And note well ỹ
ryzte as foule blode corruptith ỹ body/ so synne
which is callid in holy writte blode defouleth ỹ
soule/ The veyne by ỹ which this blode or sin
ne is voyded oute is the mowthe/as it is seid
pū. ỹ ¶ Vena vite. os iusti. qz iust9 i princi
pio accusator ē sui. ¶ The mouthe of a rizt

full man is a veyne of lyfe/ For
the rightfulle man in the begynnynge bla
meth hymselfe. that is to seye by confessyon/
and also note/ that as a man oweyth by thys
veyne to voyde oute wicked bloode to pour-
gyng of hys body/ and kepe the good bloode
to his norisshinge/ righte soo in confession he
oweth by his mowthe to shewe all his syn-
nes/ and wythholde & kepe pruy all his good
dedis/ for fere of lesing/ For good dedis shew
yd in confessyon by veyne glorie or auaūtyng
turney from vertue vnto vyce/ for defaute of
wyse kepyng/ As we rede of the pharise that
seyde luc xviij. ¶ Gracias tibi ago dñe.
quia non sum sicut & ceteri hoim raptores/
adulteri velut etiam hic publicanus/ ieiuno
bis in sabato decimas de ominū que possideo.
¶ Lorde I thanke ỹ/ for I am not lyke as o
ther men/ robbers and auoutrers/ Also not
lyke this publicane/ I faste twyes in the we-
ke I paye tythes of all that I haue/ Loo here
thou mayste vnderstōde by this pharisee a fal
se feyned & a proude confessyon/
¶ Sed publicanus a longe stans noluit ad
celū oculos leuare/ sed percuciebat pectus suū

dicēs Deus propicꝰ eſto m̄ peccatori. But ꝯ publicane ſtonding aferre behynde /holdyng himſelfe Vnworthy/wolde not lift vp his eyē to heuen/but he ſmote his herte & ſeide/God haue mercy on me/And ſo this publicane yeede thens/iuſtified or made right by his very meke cōfeſſion/To this accordeth ꝯ veri prophete Dauid where he ſeyth thus/ Dixi cōfitebor aduerſū me iuſticiā meā dño & tu remiſiſti impietatē peccati mei/ I ſhall knowe meche by meke cōfeſſyon ayens myſelfe to my lorde myn Vnrightwyſnes/& ꝯ haſte ſr yeuē ꝯ wyckidnes of my ſpñe/Woppyng or Bētuſing accordeth to tribulacōn/ For as many diſeſis as god ſendith to ꝯ in tribulacōn / ſoo many remedies he ordeyneth for thy purgacōn/But note well as it is needfull a ſore Bentuſyng ꝯ fleſſhe to be hette & chauffyd/for theñey ſmyttyng of ꝯ blood Iren maye be ſuffrid more eaſely/So it is ſpedefull afore tribulacōn/ ꝯ ꝯ herte be heted wyth perfight loue & charitee/ꝯ tēptacōn of tribulacōn maye be ſuffrid ꝯ more paciētly & gladly/In figure hewſ the holy gooſt came downe to the apoſtels in likenes of fyre/By whom they were ſoo ſtrengthed &

comforted they were glade / and peden Joy!!
enge / for they were had worthy to suffre tri:
bulacõn and ꝛre / & repreffe for ỹ name of Jhũ
The whiche afore ỹ tyme were so dredfulle ỹ
they fledde a waye fro hym / And some forso:
ke hym / as Petr ỹ was prince of ỹ apostles
for fere of a woman swore ỹ he knewe hym
not / Ye whiche aftr the compynge of ỹ holy
goost drad not the cruell tourmẽtis of Nero
the Emperour / But pacietly & gladly suffrid
to be crucified & dede / The seconde manere of
matrypall purgacõn is of metals / as golde bi
fyer & Iren by fyle / For ryght as ỹ fyer departi
th golde from other metals / & purgyth hym
of ruste & filthe / & makith it fayre & clene / So
tribulacõn departyth ỹ soule fro his aduersari
es / And maketh hym to god louely & accepta
ble / & therfore it is sayde / Sapie quasi aurũ in fornace probauit electos dñs.
& quasi holocausta hostie accepit illos / & i tẽpo
re erit respectꝰ eoꝝ. Oure lorde hathe prouyd
his chosen by tribulacõn as golde is proued in
the furneis / & he hath acceptid hem as sacrifice
of offeryng / & in tyme of rewarde they shal be
be holde wyth thys fyer of tribulacyon / As

Job was prouyd whan he ſeide. Job xxiij. Pro bat me deꝰ ſicut aurum quod per ignē tranſit God prouith me by tribulacōn as golde that paſſith by the fyer / & note well ꝑ amonge all metallis golde is mooſte precyouſe / & lede is leſte of price And yet neuerthelees golde is not pourgid wythoute lede / For lede drawyth wyth hym in the furneys the filthes of ꝑ golde / On the ſame maner choſen ſoules the whiche ben lykened to golde ben pourgid by euyll men / whiche ben likened to lede. wherof Salamon ſeyth / Stultꝰ ſeruiet ſapiēti. The foole ſhall ſerue the wyſe man / Euyll men ſhall ſerue to pourge good men by tribulacōn / Alſo as Iren is pourgid by the fyle of ruſte / & made ſhynyng & bryght / ſo is the ſoule pourgid by tribulacōn from Vnclennеſſe / & comforted wyth gooſtly lyght / & as a knyfe that is not vſid abiding in the ſheeth drawyth ruſte. ſoo ꝑ ſoule wythoute exerciſe of tribulacōn ſtreyth Vnclene luſt / as we rede of dauid / ij. regum ij. Whā he was without tribulacyōn of werrīg wyth his enmyes fel in to auoutre with the wyfe of Vrie that worthy knyght / & after in to homycyde or mān ſlaughter / Therfore ſeith ꝑ apoſtle Jeremie: Feztil fuit moab / ī diebꝫ adole-

cēcie ſue / & requieuit in feciḃz ſuis Moab. ꝑ
Whiche is Vnderſtonde the ſone of my people
Was plenteuouſe by grace in tyme of his try-
bulacō / & he hathe reſtid in filthes of ſynne.
Theſe grutche not ayens god Whan he ſpleth
thy ſoule to make it fayre & clene louely & iuſt
Ffor els maye it neuer come to haue of
hym ꝑ bleſſid ſighte / Whereof it ſeyde M° quinto
¶ Beati mundo corde qm̄ ipſi deū Videbunt.
Bleſſid bē thei ꝑ he clene of herte / for they ſhal
ſee god / The iij maner of pourging that acor
deth to tribulacyon is of trees / as cuttyng of
Vynes or Vopdyng of Vnfruytfull braunches
Wherof criſte ſeythe Jo. xv.
¶ Oēm palmitem in me non frētz fructuz
tollet eū Et omnez qui fert fructuz purgabit
eū Vt fructuz plus afferat. ¶ Eueri Vyne
branche ꝑ bryngeth forthe noo frute in me ꝑ
am a Verry Vyne. my fader that is a tilyer ſhall
kitte him of & caſte him awaye . & ꝑ braunche
ꝑ herith frute / he ſhal pourge hī / ꝑ he may bryn
ge forth more frute By this Vyne maye be Vn
derſtōde mānes hert / by ꝑ humore is Vnderſtō-
de affeccō or loue / & by Vnfrutefull braun-
ches bē Vnderſtonde flēſſhly luſtes / Inordina

& loue of creatures/ carnalle affeccõy of kynrede/ & worldly richesse / Whan ỹ humours of a tyne or of a tree is spredde aboute in to ouer many vnfrutuful brauches. It bringeth forth ỹ lesse frute or els none / Thesse it longith to a wyse tyler or to a goode Gardiner to kitte of thyse vnfrutefull brauches/ ỹ the tyne or the tree maye brynge forth ỹ better frute & the more. Right so almyghty god the whiche is a wise tyller & a souereyne gardiner cuttith alwaye vnclene lustes of ỹ flesshe wyth ỹ tinyse of bodely sykenesse/ he cutteth alwaye Inordynate loue of creatures wyth ỹ hote of aduersitee & tribulacõy He cutteth alwaye carnalle affeccõy of kynrede wyth the swerde of aethe/ And he cutteth alwaye worldly richesse with his Iren wode/ as brennyng of fyre / drechyng of water/ wobbyng of theues & suche other On all these maners doth god chastyse and pouerge by tribulacõy/ For he wolde ỹ the loue of thine herte shulde abide with him/ & brynge for the plente of spũell frute in hym / & not abyde ne truste in suche discepuable frendshippe For seynte Gregorye seyth Qui aũt labẽt ĩnitiũr Necesse est vt cũ labente labatur/ He that le-

neth to a fallig thing/nedis ẏfalling he muſt falle The iiij. maner of materiall pourging ẏ accordeth to tribulacõn is of corne. as bi fetinge or therſhig with afflay'e to departe the corne from the chaffe. Wherof ſeynt Auſtin ſeith Quod flagello granũ. quod fornax aurũ/ q luna ferro hoc facit tribulacio viro iuſto. As ẏ flayle ſeruith to corne/as ẏ fyle ſerupth to ẏ Iren/ ſoo ſeruith tribulacõn to ẏ rigtfull man As we rede. ẏthe angel Raphael ſeide to thobie thobie. vij. Et q acceptꝫ eras deo/ Neceſſe fuit vt tẽptacio pbaret te/And for ẏ were acceptable to god it was nedefull ẏ tribulacyon ſholde preue ẏ/For as fetyng of a flayle conſtreyneth ẏ corne to departe from ẏ chaffe/ ſoo tribulacõn cõſtreyneth ẏ herte to forſake ẏ diſcepuable loue of ẏ world & the falſe frendſhip of ſynners. Whiche are vnderſtonde by chaffe. The prouffite of this flayle knewe ẏ prophete Whan he ſeide. Ecce ego ĩ flagella pat̃ ſũ. Lo I am redy to ſuffre ẏ fetyng of tribulacõn/ & therfore ſaith ſeynte Auſtyn. Noli cõquerere de flagello tribulacois ſi vis hẽre purũ granũ & reponi cupis ĩ celo Vbi nõ niſi purũ granũ reponeret. Playne ẏ not of ẏ flayle of tri

bulacõn. If ÿ wylte haue clene corne of cõsci-
ence & if ÿ wilte couepte to be putte in ÿ gar-
ner of ÿ blisse of heuen/in to ÿ whiche ÿ mayst
not come.till ÿ be clene pourgid. But be wel
ware for as corne ÿ is greue & moyste/& not
rype ne dryed is not departid from the chaffe
with ÿ betyng of ÿ flayle but rather cleueth ther
to. Sco it is for to drede ÿ hertis ÿ whiche a
ren grene in begynnynge of cõuersion & moyst
in carnall affeccõn/ ÿ whiche haue not assa-
id ÿ prouffite of tribulacyon ben not departyd
from the false frendship of her enempes. But
rather cleuen to hẽ/as though thei wolde be cõ
forted by hẽ/ For whan god sendith vs visita
cõns for to pourge ÿ soule ÿ he loupth/be it by
bodyly sykenes. or losse of tẽporal goodes. or ad
uersite of enempes/or ony other tẽptacion of
hevynesse. Anone the herte rennyth al aboute
to seke cõforte to haue mide ony the/ Why shul
deste not be glad whan he sendyth to the suche
tokens of loue/as he tokie here for the. For he
wolde ÿ ÿ shuldest haue mynde of hym & lino
we hym/ For he is thy frẽde & wyll not forge
te ÿ/ For as many diuerse tribulacõns as he
sẽdeth to the/soo many sondrye messengers ÿ

haste cleping ꝑ & warnyng ꝑ to haue mynde on hym / But nolde peraduenture ꝑ woldest seye ꝑ suche tribulacons are not moost necessary to cleue ꝑ to haue mynde on him / But rather his gracyous benefaytys of prosperite. For as seynte Austyn seythe / Dei bñficia nil aliud fuit nisi mencões beneꝺi ad eũ / The bñfytes of god be no thing els but warnynges or clepynges to come to hym. To this maye he answerd al though ꝑ gracious bñfaytes of god as pestis of prosperite / richesse / welthe / & lustes & suche other clepen ꝑ to haue mynde on hym. Yet neuerthelesse inordinate loue is soo cleuynge to suche pestis / ꝑ he wythdraweth thyn herte to haue mynde rather on the pestis than on ꝑ peuer Wherfore he playneth by ꝑ prophete seyeng. Expãdi many meas / & nõ erat qui aspiceret / I haue spred out myn handes / ꝑ is peuyng benefices / And there was noo man ꝑ wolde beholde / Or eẽs diligũt munera & sequũtur retribuciões · For all men loueu pestys & they pursuen after rewardes from ꝑ moost to the leste / But fewe there ben or els none ꝑ beholden meekely knowing ꝑ peuer of hẽ / Also peraduenture ꝑ woldyst seye / all though it be

according to god to clepe indurate & rebellyng
hertis to knowe him by tribulacõn. Neuerthe
les it nedith not to good and meke hertys ꝑ
which desire to knowe hym by benefaytes &
yeftis / To this maye be seyde/ all though
good and meke hertys knowen the yeuerof
hem by naturall delityng in benefaytes / yet
neuertheles to the prouffite of perfighte kno-
wing of god maye thei not come wythoute
grolwyng of tribulacion / Example herof we
reden ꝑ Salamon was clepid by benefaytes
and yeftis. Job was clepid by drawyng or
takyng awaye of his temporell goodes / and
sending him tribulacions and aduersitees.
But thyse tribulacyons brought Job to ꝑ
perfight knowyng of god/ Salamon by pros
perite felle in to folie lesyng the prouffite of
perfighte knowing of god / What so euer ꝑ
arte truste not that thou myghteste not longe
abide in this knowyng in suche prosperite. &
therfore suffre paciently tribulacõns and ad
uersitees/ And yf thou be discomfortid ꝑ they
be many and grete/ be thou comfortid. For ꝑ
moo and the gretter that they ben to the / the
more prouffite of knowyng of god they bryn

gen to the/ And if thou can not yet fele ony comforte for frowardenes or freelte of thy self/ pray to god that he comforte the in tribulacyon. & graunte the grace to come to the prouffite of perfyghte knowyng of hym and seye. Da nobis domie auxilium de tribulacione. Lorde graunte vs helpe of tribulacyon.

De quarta Utilitate tribulacionis. Ca iiij. The iiij. prouffite of tribulacyon is ỹ it lyghteneth the to haue ỹ knowyng of. god. In whiche is perfeccion · and ỹ prouffite of mannes knowyng / the whiche sepnte Austyn desired seyeng in the boke of answeris to hymselfe. Libro soliloquiorum. Thus wolde god I shulde knowe ỹ. and also it is wretyn in the boke of wisdom. sap. v:

Nosce te iusticia est consūmata

To knowe the lorde god it is rightfulnesse ende of kunnynge/ to this knowyng helpith tribulacōn/ For as the rode constreyneth a childe to bowe downe his hede/ and taketh hede vnto his boke/ and recorde his lesson/ So tri tribulacōn meketh ỹ herte/ and maketh hym to beholde his owne freelte/ & to knowe god.

Wherfore seyth seynt Bernarde/ Deus facit se cognosci Verberando qui oblitus & incognitus erat parcendo . God maketh hymselfe to be knowen in betyng wyth tribulacõn whiche was forgetyn/and vnknowen in his mercyfull sparyng/Daniel iiij° Of this we haue ensample of ỹ kyng Nabugodonosor whiche for pryde was caste oute of his kyngdom & liued with wilde bestis/& eke hape as an oxe But whan he lifte vp his eye to his maker of hole herte/his witte was restorid to hym ayen.and he knewe god ỹ chastised him in tribulacyon. As the maner of chidren. whan they felen strokes sharpe of the rodde/ They lifte vppe her eyen to hem that smyten hem/For thei wolden ỹ he shulde turne his face to hem by pitee. and by compassion. Nowe thenne thou lowely soule that arte vnder the rodde of tribulacyon/considre and knowe well that ỹ maner of louers is for to sende yeftis/to/ / tiens and preui lettris eche of hem to other/for to kepe loue and mynde and knowyng eche to other. Ry the same maner oure lorde Jhũ crist as a true louer sendith to his true lowyd

chyldren ſuche tokens as he toke here for hem.
¶ For here he toke mankynde / in whiche he ſu ffrid many tribulacõns/ detraccõns/ blaſ phemyes/ſcornes/reproues/ſclaundris.hun ger thirſte/and colde/& many betingys /ſharpe ſcourgyngys /many thouſandis/of grete wo undes. and was nayled vpon the crowſſe/ be tweene ij. theues/ and deyed the ſhamefulliſte dethe that the Jewes cowde ordeyne for hym/& aftir that he was ryſen from deth/and ſtied vp into heuẽ/he kept his woũdes as for tokẽs that thou ſhuldeſt knowe that he wolde haue mynde of the and neuer forgete the. as he ſeyde by the prophete Jſaye/xlix.
¶ Numquid obliuiſci poteſt mulier infantẽ ſuũ vt non miſereatur filio vteri ſui/et ſi illa oblita fuerit ego tamen nõ obliuiſcar tui. Ec ce in manibus meis deſcripſi te.
¶ Whether a woman maye forgete her chil de that ſhe haue noo mercy to the ſonne of her owne body/ And though ſhe forgete her chil de/ J ſhall neuer forgete the. Loo J haue wri ten the in myne hondys/that is in all my wo ũdes whiche J ſuffrid for loue of the/ ſithen it is ſoo that he kepith the ſhewyng of woun

dis as for a token of loue/ And it hath grete drede there as is noo drede/as the prophete sey the. Ibi cecidērūt timore/ Vbi nō erat timor. They felley down for drede/there as noo drede was/It maye be clepid a cursid comforte/ that is sette rather in ony creature than in god/ For the prophete Jeremie seyth Jeremie xvij. Maledictus homo qui confidit in homīe ⁊ ponit carnem brachiuz suū ⁊ a deo recedit cor eius Cursyd be that man/that trustyth in man. and he that settyth ony creature to be his strengthe/and he that departyth his herte from god. But it maye be clepid a blessid comforte that is sette in god/as the same prophete seide. Benedictus vir qui confidit in dño ⁊ erit dñs fiducia eiꝰ Blessid be that man that trustith in oure lorde god/ and oure lorde shall be his truste/ And than that we shall fully truste oonly in god in al maner tribulacyon/ And drede falce comforte ⁊ euyll counseille of oure enmyes. We haue ensample of Ochosias the kynge that sente mesengers to Belzebub the fende of Acharon to haue comforte ⁊ counseyle/ whether he shulde escape the tribulacōn of syknes or none/ And god

sent an angell to the prophete and bad hym se-
ye to chose/ iiij. regū i. c. Or misisti nuncios.
ad consulendū belzabub deū accharon quasi
non esset deus in israel a quo posses interroga
re sermonem/ Ideo non descendes de lecto super
quē ascendisti sed morte morieris. For thou
hast sente messengers to aske counseyle of bel-
zabub the feende of accharon/ as though there
were noo god in Israel/ of whom thou myght
este aske comforte/ therfore thou shalte not
goo oute of the bedde that thou yedyste vpon
but thou shalte deye/ Also that we shulde not
loue the worlde ne truste in worldly thyngis
sayncte John biddith j. Johis ij. Nolite dili
gere mundum neqz ea que in mundo sunt.
Wyll not ye loue the worlde/ ne worldly thin
gys ꝛc. ¶ The v. maner of materi
all purgacion is of grapis and that is by a
pressour/ For as a pressour pressith ỳ gra
pes to parte the precious lycour of wyne
from draffe and the draggys/ Soo god pour
gith the soule that he loueth in the pressour of
tribulacyon from corrupcyon and wickidnes
of synne/ Some tyme by bodely sykenesse/ or
preuy goostly feuynesse/ and some tyme losse

of temporell goodes: or persecucion/ or sclaū-
der of cupll men/ and enmyes/ Somtyme
by lackynge of noble kynrede / or by dethe of
faythfull frendys. And therfore suffre pacyē
tly the preuffite of thys pressour yf ÿ wyll
he brought in to cristes blessyd celer/ of whych
it is seide. Cant ij. Introduxit me
dominus rex in cellam suam vinariam.
The lorde the kynge hath brought me in to
his wyne seler. Herto accordeth seinte Austin
and seithe That holy martirs were so pres-
syd by tribulacōn in thys presente lyfe ÿ ÿ to
dely mater was left in ÿ pressour of thys er-
the But the precious soules were receiued
in to the seler of euerlastynge blisse/ Grutche
not ayens god yf he hathe putte the in his pri
son of tribulacion/ For he hathe assayed it a-
fore the/ As Isaye the prophete seithe in the
persone of criste/ Isa. lxiij. Torcular calca-
ui solus & de gentibz nō ē ibi mecū. I alone
haue trodyn the pressour of tribulacōn/ & noo
man was therē with me And note it ÿ he seide
no man/ but he sayd not noo woman / for that
blessyd woman moder & mayde oure lady
sayncte Marie abode with hym in feith full.
Whan all the apostles fledde from hym.

C ij

And was redy to suffer dethe for the compas sion of her sone/as the prophete Simeon seith luc̄ ij. Et tuam ipius animaz pertransibit gladius/ The swerde of dethe shall passe thorough thyne owne soule. Now thene sithen this is sothe that oure lorde Jhū criste hathe assayed thys pressour of tribulacōn/and that blessid lady his moder mayde marie/ What so euer thou be ỹ feliste the in thys pressour/take it meekely and gladly prayeng wyth ỹ prophete. ¶ Da nobis dñe auxilium de tribulacōne Lorde god graunte vs helpe of tribulacōn.

¶ De quinta Utilitate tribulacionis Capitulum. V.

The V· prouffite of tribulacyon is that it reuoketh or bryngeth the to knowynge of thyselfe/ For ỹ herte that hath not putte alwaye ferre from himselfe worldly and veyne glorye maye not truly fele ne knowe hymselfe/ For that herte hathe more very knowyng of lighte/wherof the prophete Dauid sayde. Lumen oculorum meorū/ & ipm non est mecuz. Lighte of knowyng there is of myn eyen/but ỹ lighte is not wyth me. Woo to hem that dispenden the lighte of her

knowynge in vayne Joye and worldly thyn
gees/ & noo thynge to desyre the knowyng of
hemselfe/ But howe shulde thei knowe hemsel
fe that ley not wyth hemselfe/ For the more
that the soule louyth and desireth vayne Joye
and worldly prosperitees/ the more ferther he
drawyth from the knowyng of hym selfe.
And therfore seythe saincte Gregory As he
ỹ is besegid wyth enmyes dare not goo ferre
oute/ but he is cõstreined to goo ayen for drede
So tribulacõn constreyneth ỹ herte to tourne
in to himselfe/ And the moo aduersytees ỹ
ley aboute hym the felwer he hathe of vennyn
ges oute from hymselfe. Thenne it is a bles-
sid aduersitee that bringeth the in to thyselfe/
and maketh the that thou hast myspoon to
tourne ayen / wherof it is seyde/ Exod. xiij.
Maneat vnusquisque apud semetipm.
Dwelle eche man with hymselfe/ that is kno
we he hymselfe/ Abide he wyth hymselfe/ for
as an howse in wiche noo man dwelleth is
wastid and fallyth to nought / Right soo
the herte that dwellyth or abydith not wyth
himselfe. Woo to that herte that renneth from
hymselfe al aboute lyke as doth a Japer or a

Jogeler in to other mennes howses/ For the
mor̄ he sigith Japeth & Joyeth in other mens
places/ The mor̄ cause he fyndeth in his owne
place of sorowe & of wepyng/ So the more þ
the herte delyteth him outeward in vayne thin
ges and worldly Joyes the lesse he fyndeth in
hymselfe wherof he shuld be comfortid/ Therfo
re tribulacyon is full necessary to the herte to
make hym tourne in to hymselfe/ And it cōs
treyneth hym to seye with the prophete.
¶ Conuertere anima mea in requiez tuam.
Tourne ayen thou my soule in to thy reste/
And also oure lorde god haupnge pitee of þ
soule that hath for wrappid hymselfe wyth
worldly thynges seyth thus/ ¶ Reuertere
reuertere sunamitis. reuertere Vt ītueamur te
Tourne ayen tourne ayen thou wretche cay;
tyfe soule/ tourne ayen/ tourne ayen that we
mowe beholde the that þ beholde thiselfe with þ
eye of cōscience/ & þ I maye beholde þ wliche þ
eye of mercy O þ soule that arte distourbled
in aduersitees/ suffre the to be reuoked to kno
wynge of thyselfe by tribulacyon/ And name
ly for that tribulacyon byndeth or kinyteth þ
to thy maker whom wyked and large fredom

of the worlde hath lete tũne longe loose from thyselfe/Whereof spekieth the prophete thus. In funiculis adam trahã eos & in vinculis caritatis. I shall drawe hem in the smale cordis of Adam and in the bondis of charite Thyse smale cordis of adam oure fyrste fader whiche longen to vs as by the waye of heritage are clepid all maner pouertees sente fro god to reserue the herte from vayne and worldly comfortes. by ꝑ whyche god drawith many one/ as it semeth by vyolence/ Wherof seith saynte Bernarde ¶ Trahimur. cũ tribulacionibus exercemur. We ben drawen whan we hauntid wyth tribulacõy/ therfore thou that arte streyned wyth thyse cordys & bondis of charitee suppose not that thou arte defoiled or forsaken. but the rather made fayr and chosen of god all though thou haste not that thou askiste/ Ne trowe not hem they ben not streyned wyth thyse bondis to be in very libertee/ though they haue ꝑ they askien. For lyke as the leche whan he graunteth to ꝑ syke all that he desyreth it is a certayne sygne of deth/ Right soo the false fredom of the worlde is certayne sygne of perisshinge/ For

the more freely they desyren and fulfillen her one desyre wythoute tribulacyon / the rather they fallen down in in to her dampnacyon
Therfore thou sely soule that arte troublid If thou wylte haue god to the merciable/ suffre the to be restreyned with thyse bondis of tri// bulacyon/ whiche comen fro god and drawen the tobarde god/ Wherfore oure lorde seide to the prophete Ezechiel. Ecce dedi vincula mea super te. Lo I haue peuen my bondis vpon ỹ/ By thys is vnderstonde/ that bondys of tribulacion ben the pestys of god / and the more tribulacyon the strenger bynd̄eth the soule to god/ Also the prouffite of tribulacōn is that it spedith the waye to god / For as many tribulacyons as thou haste/ soo many messengers god hathe sente to the/ that thou hast to hym/ and not let by the waye/ Wherof sey the ỹ prophete/ Multiplicate sunt infirmitates eorꝝ postea acceleraverunt. Her sykenes were multiplied/ and afterwarde they hastid hem to god/ Herof seynte Gregory seyde. Diseses that oppresson vs to haste to god compelle vs/ Suppose thou not ỹ benefyters of tribulacyon to be disese / for to delyuer the

from a greuous prysoy/and to haste thi weye to ỹ kyndom of heuey/ As it is seyde. Ecclesiastici iiij. De carcere cathenis qz interdum quis introducitur ad regum. From prysoy and from Iery bondis other while a may is brought into a kyngdom/This prysoy is called al that the herte loued inordinatly in this worlde/Thyse Iery bondis are suche thinges that wicked affeccions be bounden to / But of thys prison god delyuereth many one by tribulacyon / as whan he puttyth awaye from hem thyngys that they louey inordynatly. And that is figured by seynte Peter. ỹ was kepte in herodis prison. Whan oure lordys angell stode besyde hym and peters syde Ismyten. He excited hym/ & seide aryse vppe lyghtly And anone the Iery bondis felle from hys hondis/By the side of petir is vnderstonde thi brother that cam oute of the same side that ỹ came of/Or els all thoo generally that aren alyed to the by kynrede/ or by affinitee/ For whan ony of thyse or all. whyche by lawe of nature ought to be thy frende is contrarye? to the/or els by ony other maner / Vnderstonde thou arte smyten in ỹ syde/for that thou shul-

dist goo oute of the prisone of inordinate lo-
ue/and set thyne herte oonly in god that may
not fayle the/But take good heede that as pe
tir playned not on the smytyng on hys syde.
Soo thou owest not to playne ne to greue ꝑ
of tribulacyon/Whiche delyuerith ꝑ fro the fal
se and disceiuable loue and flesshly & worldli
frendis/And yf the smytynge of tribulacyon
in the side be sharpe and greuouse to suffre/ be
holde criste thy maker and thi brother woun-
did in the side for thy loue/and thou shalte suf
fre it ꝑ more easely as a trewe knyghte whan
he seeth his lordis woūdis/therfore refuse not
the messengers of thy lord god ꝑ comen to cle
pe the wyth hym and constreyne the to haste
tolwarde hym/ For he that refusyth the mesen
ger refusyth his lorde. Whan is the mesenger
refusyd/whan the herte wyth a dysemente cō
trarieth and grutchith ayens tribulacyon:
Note well that tribulacōn turmētyth in pour
gyng/and it pourgyth in turmentyng But
whan the herte grutchyth ayenst tribulacyon
Thenne he parteth pourgyng from turmentyn
ge/For he kepyth the bitter turmente of tribu
lacyon / And he lesith ꝑ swete profitable pour

gynge thowgh his folye and contrarious grutchyng.

De septa Vtilitate tribulacionis.

Capitulum. Vj.

The sixte prouffite of tribulacyon is þ it is ayenste ye payeng of thy dettis in whiche thou arte bounde to god whom thou maye not flee/ ne discepue/ ne hide noo thynge from hym of thy dettis/ Thyse dettys arey penaunce whiche thou owest for thy synnes/ And thoughe euerlastynge penaũce be dette for one deedly synne by the rightwysnes of god/ Neuertheles by his mercy It is chaũgid in to temporell penaunce by contrycion and confessyon And forthermore it is forgeuen by satisfacyon/ and somtyme it is all releśid/ and namely by tribulacyon Herof Vnderstonde well/ for what soo euer thou sufferiste pacientlyin tribulacyon .afore god it is accounted to him as for paymente of thy dette/ For as a lordis anditoure somtyme in the ende of accountys layeth a counter of bras or coper or a nother thyng of lytyll valewe to be worthe or signifie an hundryd

¡pounde of

golde. or ſiluer/ Soo tribulacõn of lytyll tyme
wyth pacyence reſcepued in this preſente lyfe
delyuerith ỹ from euerlaſtyng tribulacyon of
the peyne of helle/ And bryngith the to the
euerlaſtyng bliſſe of the ryche kyng of heuen
Wherof we haue example of the theef that
hinge on criſtis ryghte ſyde/ that whan he ſuf
fryd the tourmente of the croſſe/ and was
bounde by delde dette of ſynne to the payne of
helle/ The hauyng contricion of his wicked
nes in that ſame houre turned hym to god &
ſeyde/ Lorde whan theu comeſt in to thy
kyngdome thynke on me/and anone he was
vnbounden and delyuered of al dette of peyne
And herde the ſwete voyce of criſte ſeyenge
to hym/ Amen dico tibi hodie mecum
eris in paradiſo/

Sothely Jſeye to the thou
ſhalte be wyth me to daye in paradiſe/ Woo
to hym that noo thynge payeth of his dette in
thys lyfe/ but addyth ſynne/ vpon ſynne
Woo to hym that of large expences that he
maketh ſhall be conſtreyned to come to a ſtre-
ighte countes

Sothly ſuche that haue lyued euer without
a cõte/muſte paye for her dette euerlaſtynge
payne in helle wythouten ony relees/ The
re ſhalle wepe many marchauntys that in
this lyfe laughen and Jopen/ Wherof it is ſei
de in the boke of the apocalips. Mercatores
terre flebunt. Marchauntis of the erthe
ſhall wepe Marchaũtis of the erthe are thoo
that ſet all her thoughte and her loue in erthe
ly thyngys/ the whiche ſhall wepe full bitterly/ For god ſhall ſhewe her marchaundyſe to
al ỹ worlde/ But marchaũtys of heuen theſe
ſhall laugh and Jope/ For they ſhall ſee that
for litill ſhorte tribulacõn they haue gete the
blyſſe of paradiſe/ Wherof it is ſeyde in Eccle
ſiaſtici. Eſt qui multum redimit & modico
precio. Some other ky that byen moche
thinge wyth litill price/ that is to be pacientе
in tribulacõn of this preſente lyfe/ that god
reſceyueth for thi grete/ For it is comenly ſaide of ay cupll paper men reſceyuen ootys
for whete/ And though it ſo be that thou arte
not bounde in ony dette of dedly ſynne or Beniall. For whiche tribulacyon ſhulde deliuer ỹ
Neuertheles tribulacyon reſerueth the from

fallyng in to dette as saincte Gregorye seide. Multa sunt innocencia que cito innocenciaz prederent nisi ea tribulaciones preseruarent

Many ben innocente the whiche shold soone lese Innocencie/ but yf tribulacons preserue hem Therfore thou soule that feliste thi dettys/or thou that dredyste the paymente/suffer pacientlly tribulacons/As longe as tyme endureth/It payeth tofore thy dettis in the whiche thou arte bounden as by an obligacion. For though all the tribulacon of thys worlde were togidre they myghte not be lykened to the leste poynte of tribulacyon of helle Ne all the tribulacons of the erthe ben not in comparison to the leste Joye of paradyse/ As seinte paule seithe. Non sunt condigne passiones huius temporis ad futuraz gloriam que reuelabitur in Vobis. Ad romanos viij. There ben none worthy passyons of thys tyme/to the blysse that is to come .that shalle be shewed in Vs /Vpon this seithe seinte Bernarde Non sunt condigne passiones ad preteritum peccatum quod nobis dimittitur ad presentē graciā. que nobis immittitur . et ad futuram gloriam que nobis promittitur There ben noo worthy passyons to the synne

that is forgeuen vs. to the presente grace that is geuen vs. & to the blisse that is behight vs

¶ De septima vtilitate tribulacionis. Capitulum. vij.

The vij. prouffite of tribulacõn is that it spredith abrode / or openeth thy herte to receyue the grace of god / For as a goldesmyth wyth many strokes of the hamer spredeth a pece abrode of golde or of siluer to make a vessell for to putte in wyne or precyouse licour / Soo almyghty god maker of euery creature ordeineth tribulacõn to spredе or to opene the soule, to put therin yeftys of his grace. Wherfore seithe the prophete in the psalme.

In tribulacione dilatasti michi.

In tribulacion thou haste spredе abrode. or opened to me/ Therfore suffre gladly thè stroke of tribulacyon. For the more they spredе abrode the herte in sufferyng pacy// ently/ the more gooftly yeftys oure lorde god puttith therein gracyously/ And

consydre that as the more precyouse metalle is more ductill and oꝛpeng to the ſtrokys of the goldſmyth/ Soo the more precyouse a mekē hertē is more pacyent in tribulacyon/ And all though the harpe ſtrokys of tribulacyon greuouſly turmente the/ Yet comforte the. ꝑ the goldſmyth almyghty god holdeth the hamer of tribulacō in his honde/and knowyth full well what thou mayſte ſuffre/and meſuryth his ſmytyng after thy freel nature Ne will thou not be thenne as metall in a koyſtouſe goldet wyth ſpredyng of ſhappe/ as herde hertys ben wythoute techynge In whyche god fyndeth noo place of worchynge/ Ne wylle thou not be as an olde frypenge panne. that foꝛ hete by a lytyll ſtroke all to breſtyth in many brekynges /Ryghte ſoo faren felle and Impacyente hertys in tribulacyon by a lytyll ſtroke in temptacyon of aſſayenge they fallen in in to many grete harmes of peryryng/therfore ſuffre wyth good wylle tribulacyon to worche his crafte in ꝑ/ For ſo biddith Salamon Eccleſiaſtici ij. Suſtine ſuſtentaciōes dei coniungere deo et ſuſtine Vt creſcat in noꝛuiſſimo Vita tua. Suffre the kerynge Vpp

or the helpes of god to Joyne the to god/ and ſuffre that thy lyfe encreſe in the laſte ende.

As who ſayth ſuffre tribulacion in thys world for god/ and helde hym ſome what the tyme of his ſeruyſe/ And what tribulacō he puttith to the take it meklely/ and knowe wel that he wyll not charge the ouer thy myght/ As ſeinte Poule witneſſith Corinth x.

¶ Fidelis enim eſt deus qui non patietur vos tẽptari ſuper id quod potestis.

Sothely god is full trewe that ſhall not ſuffre you to be tẽptid ouer that that ye may ſuffre/ therfore ſuffre tribulacion on ſuche maner that thy lyfe encreaſe in ỹ laſte ende/ For therby ỹ ſhalte lyue in the laſte ende/ Amen

¶ De octaua vtilitate tribulacionis. Capitulum. viij

The viij. prouffite of tribulacyon is whereby god ſhittith oute of the ſoule all worldly comfortes that ben here bynethe/ and conſtreyneth the to ſeke heuenly cōfortes ỹ ben aboue As an erthly lorde whan he wyll ſelle his wyne forbedeth all other to open her tauernes tylle that he hath ſolde hys. Soo oure lorde god ſomtyme forbedith erthe

ly comfortes/that he maye brynge forthe his comfortes /and that is that betokeneth by the prophete Joel where it is seyde. ¶ Bestie agri quasi area faciens ymbrem suspexerunt ad te qm exsiccati sunt fontes aquarum.
The bestes of the felde ley as drye erthe desiringe wryne they lokey vp to the/for the welle of waters ley drye The bestes of ỹ felde he clepith affeccions and fleshly desyres/ The welles of ỹ water he cleppyth worldly comfortes/ therfore whan that erthly comfortes fayley in aduersitee/thene is the herte constreyned to loke vppe/and to seke helpe of heuenly comfortes
And so moche the more kenygne is oure lorde god to the soule/In as moche as the herte fyndeth greter bitternesse in outewarde thynges
But nowe by thyse thynges thou mayste saye/I am sory that the tauery of erthely comfortes is not opey to me/But for the tauery of heuenly comfortes is so longe shitte fro me For nother hier ne louer I fynde no cõfort/To thys maye he answeryd thus/ thou owest not to haue goostly comfortys/ but If thou hespe the desyrynge and sekynge/ For there is mõ myrthe in desyrynge and sekynge god than in

the delytynge of hym/ For why the more ꝯ de
ſireſte and ſekeſte god the more comforte he
ſhal brynge ẏ/ And ẏ more ſwetneſſe ꝯ ſhalt
fynde in hym/ As the mete ſauoureth mo
re to an hungry man than to an vnhungry
man. And wytte thou well that heuenly com
fortes ſhall not longe be differryd /yf wordly
comfortes be ſhitte oute by tribulacyons/ yf ẏ
aſkie deſiryngly and ſeke bꝛeſely/ as Salamon
ſeyde/ ¶ Deſiderium ſuum iuſtis dabitur.
To right wyſmen ſhall be peuen here her deſire
De nona Vtilitate tribulacionis.
Capitulum. ix.
The ix. prouffite of tribulacyon is that
it puttith the in to the mynde of god/ &
the more tribulacion be/ the more he im
preſſith ẏ in his mynde/ Not for ẏ god forye
tyth ẏ/ or ony creature the whiche ſeeth & know
weth al ẏ preuytees of thy herte/ But for ſcrip
ture ſeythe god forȝetyth a man ẏ tribulacō
is peuen to/ For to hym ẏ he ſendyth trybula
cōn he hathe in mynde/ peuynge goodſtely com
forte/ and encreaſyng of grace/ Therfore thou
o good ſoule/ yf thou wylte be putte in mynde
In whoos mynde is thyne helthe and

thy ſaluacyon/ Jn whos forȝetynge is thyne harme and thy dampnacyon/ lerne for to ſuffre pacyently aduerſitees and tribulacyons/ and in ſufferynge thynke meklely in god/ and ſe eſteſonces ſhall thynke meklely and mercyably/ For a trewe frende thynketh ferue̅tly on his frende that is in diſſeſe/ Jn figure herof oure lorde ſeide Ex°. iiij.

¶ Vidi afflictionez populi mei. in egipto ⁊ clamorem eius audiui. ⁊c̄.

I haue ſeen the diſſeſis of my peple that is in Egipte/ and I haue harde her crye̅nge. For ꝑ dureſſe of hem that ben the ouerſeers of ꝑ werkes And I knowynge her ſorowe haue goon doun to delyuer hem from ꝑ hondis of ꝑ Egipcians/ Therfore all though the egipcians. ꝑ is to ſaye euyll men or enmyes tourmenten and diſeſen the/ be thou comfortid/ For ꝑ merciable beholdyng of god in thy diſeſe moche more auayleth the/ as we rede of Dauid ij. regum xvj. Fleenge from abſolon his ſone that ſemeth/ the whiche was Dauid enmye counſid hym and ſpake euyll to hym and ſayde ¶ Egredere egredere vir ſanguinum ⁊ vir belial. As who ſeyth goo thy wey

lorde shall here the prayer of hym ꝑ is humble. Sothely god smyteth & chastyseth many men and sendeth hem tribulacyon for to cõpelle hẽ to aske or to crye mercy/& ꝑ they shuld opẽ her mowthes to god in tribulacyon / for to aske helpe whiche had shute her mowthys from him in prosperitee/wherof sayth seynte Austyn: ꝑ god sendyth tribulacyon to some men to stire hem to aske ꝑ he wolde graunt/In the persone of suche seyth the prophete. ¶ Ad dñm cum tribularer clamaui & exaudiuit me. Whan I was in tribulacion I cryed to oure lorde/and he herde me. And though all it happe that in prosperitee ꝓ prayest god ꝑ prosperitee shulde not make ꝑ to slowe. Yet neuertheles it maketh ꝑ some tyme lothe insolent & slowe. so ꝑ thi prayer in prosperitee is not spedeful/as it is in aduersitee / And all though aduersitee occupie soo moche thy herte ꝑ ꝓ thynkeste ꝑ it hathe none entẽte ne deuocyon/lyke as it had in prosperitee/yet ꝑ same aduersitee maketh thi prayer more precyouse/And sothely al though tribulacõn oppresse ꝑ so moche ꝑ ꝓ mayest not opey thi mowthe to crye to god/certeynly this tribulacõn crieth & prayeth to god for ꝑ/so ꝑ ꝓ haue patiẽce/for as seith a grete clerke. Petr

of/lazar that as many woundis as he had so many prayers or cryers he had to god/ For whan lazar stillid wyth hys mowth/his woundis cryed to god for hym/ wherof oure lorde god seide to caym. that had killid his brother abelle Genesis/ ¶ Vox sanguinis fratris tui abel clamat ad me de terra/ ¶ The bloode of thy brother abel cryeth to me fro the erthe/Thus thene it sheweth/that tribulacon maketh thy prayer the more precyouse/and ỹ more acceptable to god/Tribulacyons ben as it were a payment for a lettir selyd of dyuerying/Wherof seyth Job. ¶ Quis michi det Vt veniat peticio mea/& quod expecto tribuat mihi deus qui cepit me ipse me conuertat soluat manum suam & succidit me / et michi sit consolacio Vt affligens me dolorez meum non parcat. Who shall yeue me myn askyng. and who shall graunte me that I abyde. god that began he conuerte me/loose he his honde and kitte me vp/and that it be to my comforte that he tourmentynge me spare not my sowle. Note well that Job that had loste his possessions/his sones and his doughters. and alle his body was smytten wyth woun

des of lepre from the soole of the foote vnto ỹ
ouereste parte of ỹ hede/ And was repreued
of his frendes/and scorned of his wyfe and
of his false frendes/ He desired in noo other
thynge cõforte. but ỹ god shuld not spare him
If thou askest what pertayneth to his deliue-
rynge/it maye be answerid thus. the asskynge
of his affeccyons or tourmentes/ For his
tourmentys were paymentys of his letes
as it is vsid in some place/that whan a poure
man drinketh in a tauerne· and hath not
wherof to paye hys scotte. He asketh to be be-
teyn.and soo to be delyuered/ If thou askist.
wherein was his comforte of thys Job.
Whan he askyd to be turmentyd. seynte Gre-
gory answeryth and saith/ That god sparith
some here in thys world to tourmente hem af-
terwarde/ ẽ some he tourmentyth here the why
che he wylle afterwarde spare. The comforte of
Job was that he wyste well by presente tribu
lacyon he shulde escape euerlastynge dampna
cyon. For as it is seyde. ¶ Non iudicabit
bis deus inidipm. God shall neuer punyl
she or deme twyes for oo thyng. And therfore
thys same Job that asked that god shuld not

ſpare hym here in thys World/ aſkid in a no-
ther place and ſayde/ ¶ Parce michi domine
Lorde ſpare me in tyme cõpyng/ ſuffer pacie
tly here in thys Worlde tribulacyon/ For tribu
lacyon ſaueth the ſoule/ as Job ſeyde. ¶ Ipſe
Vulnerat ⁊ medicinat. He Woundyth and
he helpyth/ For he Woundyth the body/ and helith
the ſoule.

De Vndecima Vtilitate tribulacionis. Ca xj.

The xj. prouffite of tribulacyon is that
it kepith and norriſſheth the herte/ So
thely ryghte as fyre is kepte in aſſhes
ryghte ſoo the hertes the frendes of god aren
kepte in tribulacyon Therfore oure lorde god
cõmaundid/ Exodi. ¶ Quod tabernaculum
ſaccis cilicinis cooperietur/ That the taber
nacle of god ſhuld be hiled With heyren ſackes
the Whiche ſhulde the fende/ ỹ precyouſe
curteyns of ſofte ſilke/ ⁊ goddis ryche Veſſel-
les of golde/ ⁊ ſiluer ayens Wyndes ⁊ wy-
nes/ In tokeyn that Vertues of goddis ſeruaũ
tes named mekenes hey kept in aduerſitee of
tribulacyon/ For tribulacõn conſtreyneth the
herte to thynke on the Wretchidneſſe of his
owne Infirmitee/ And ſoo it conſtreyneth a

of chastysynge maye wythdrawe from her er-
wurges god shall punysshe wyth al hys awar-
es of vengaunce/ For sothely all tourmētes
that now ben departyd aboute in all the worl
de thesse shall be gadryd togider and abyde as
in her owne place/ As oure lorde seyde
Deutronomij xxxij. ¶ Congregabo super e-
os mala. et sagitas meas cōplebo in eis.
I shall gader togyder euyll thynges vppon
euyll men. And I shall spende all myne
awrbes of vengaunce among hem. Therfore
thou good soule yf ÿ wylte be belouid of god
wylle thou not putte awaye tribulacions.
For they shewen to the tokens and wytnesse
of the loue of god. But peraventure yf thou
sayste that goddis childrey taken of hym bo-
the good thynges and euyll thynges: Why
is the takynge of euyll thyngys shewynge or
token of the loue of god more than ÿ takyn
ge of good thynges. To thys maye be anſwe
rpd that god yeueth many good thynges and
grete to his spirituell frendis and bitter and
gretter to theym that he loueth more. But the
blessid fader of heuen loued wythoute compary
soy more his blessid sone oure lorde Jhesu

criſte than all the world/and yet he ſende hym here many anguyſſhes/ pouertees/tribulacyons/aduerſytees/ reproues/ and ſcornynges/ betynges/bydynges ſcorgynges/many wounds.& cruelle dethe:but felde temporell goodis. Theſe is the yefte of aduerſitee more ſhewinge tokien of loue of god than the yefte of temporell proſperitee/Alſo ferthermore oure lorde Jheſu criſte goddis ſone that lyued here in this worlde as a wyſe marchaūte chose good marchaundyſe/& refuſed ỹ badde/ For whan they wolde haue made hym kynge of Jude/ he refuſid it/and chaſe rather to flee in to deſerte And whan they ſoughte hym to tourmente hym/and to ſlee hym/he fledde not.but he chaſe rather for to dye and ſeyde. ¶Ego ſum I am he/whom ye ſeke Theſe yf criſte was wyſeſte in chesynge/the whyche chaſe aduerſitees/they ben moche foles that diſpiſen tribulacyon and aduerſytees/and chesen worldly proſperitees that may not delyuer hem in tyme comynge from the hondes of her enmyes ỹ cruell fendis/ Suffre theſe pacyently wyth criſte here tribulacyons/that thou maye take afterwarde the crowne of lyfe in the blyſſe of he-

uen/ For ſothely otherwyſe thou mayſte not
come to the blyſſe/ For the apoſtle ſayth.

¶ Per multas tribulacyones oportet nos
intrare in regnum celorum.

It behoueth vs as by many tribulacyons to
entre in to ꝑ kyngdom of heuen/ He bringe all
vs. ꝑ ſuffryd dethe/ oure lorde Jheſus Amen.

¶ Thus endeth this treatyſe ſhewynge the
vij̄. proffites of tribulacyon.

Vesell/of the whiche wythoute discrecion and pyte they wolde haue taken of the rust/ Also they must see that they prouffyte in theyr werkys more than for to loke for worshyp / and euer to studye to haue loue rather of the subgettes than drede/ doynge all thynges wyth discrecion/ whiche is moder of all vertues/ cõsiderynge theyr owne frayle where thorough of theyr subgettes the better they may haue cõpassion whan someuer they trespase. Also they may not be prefull Vnrestfull or obstynate/ or to be Jelouse/ or mocke suspecyouse ouer theyr subgettes/ for these they shall neuer haue rest to gyder in the relygyon/ and euer kepe the rule Also the souereyn & the subgettes owe euer to flee Jdylnesse ẏ norisshe of al spñes & to be occupyed euer in Vertu louyng god wyth all their herte of all theyr soule and of all their strength and theyr neyghbour as theyr selfe/ doyng euer Vnto theym as they wolde be done Vnto / dyspisyng theyrselfe. and folowe crist by the crosse of penaũce. Also they must chastyse theyr body and flee the pleasur therof/ and to vse fastynge & refresshe the poore peple wyth dedes of mercy

goostly and bodely/& medle lytyll wyth worl
dly actes no thyng preferryng aboue the loue
of god/wrath or deceyte neuer to kepe in herte
or to promyse ony false pees/ keppynge euer
charytee/And yf neuer to swere leeste that
by custome ye fall in periurie/and sey euer the
trouth in herte & mouth/ neuer yeldyng euyll
for euyll/but rather good for euyll/doyng no
wronge to ony but for to suffre paciently whā
it is done to you/loue your enmyes/ & curse
hem not/& be redy to take persecucōn for a rizt
wys maker/neuer be prowde or dowtiefull nor
mocke etyng or slouthfull/not grutchynge or
backbytynge euer puttynge your trust in our
lord god. Whan ỹ ye see ony goodnes in your
selfe/anone put it to oure lorde & not to your
selfe. all thinge that is euyll aseryue to your
selfe. Fere euer the daye of Jugement & the dū
geon of hell/desprynge wyth all your mynde
& herte ỹ euerlastyng lyfe/& haue euer deth sus
pecte afore your eyen/& gyde euer your dedes
wyselye in euery hour/And be certayn ỹ god be
holdith theim in euerl place/& euery euyl thoug
ht that cōmyth to your mynde anone put it a
waye by thynkyng of cristes passyon/& sherwe

theym by confessyon to your goostly fader/ &
kepe euer your tongue from euyll & shrewde
langage/ & specke lytyll & well/ & euer auoyde
vayn wordes and dissolute laughter & Japes
and be glad to here gode lectures and lyues of
sayntes with prayer/ dayly waylyng your syn
nes & the synnes & Ignoraūce of the pple with
amēdes makyng/ The preceptes of your so-
uereyn in all thynges obey lefull as to god &
fulfyll theym/ Loue euer chastyte/ & flee euer
enuy/ hatrede & stryff/ & worship your elders/ &
fauour the youg in all loue and drede of god.
Euer pray for your enmyes/ & or the sone goo
downe be in perfyte peas with theym dayly to
your power/ & neuer dyspeyr of the grete mercy
of god/ Loo thyes bey the Instrumētes of the
spirituell crafte & occupacōn ỹ which exercy-
sid and woyn oure lorde hath promysed to you
and vs that eye neuer saw/ nor ere euer her
de nor colde euer in to mānys herte ascendē ỹ
which he to al his louyng seruātes he hath or-
dened amen

OBedyence is a grete ver-
tu done without grutchyng or tarrynge
It is the fyrst steppe vnto meekenes/ & it is rig
ht sure/ & nedefull to be had for all pple &

namely for relygyous persones. True obedi-
ences assone as they be called or cõmaundid of
theyr souereyn/anone after ỹ worde seyde/they
be redy wyth all gladnesse to doo the dede so cõ
maũdid/settyng aside all other thynges vn-
done & their owne wyll in euery poynt/and ỹ
wyth all quyknesse of herte & body for drede of
our lorde. Wherfore he callyth suche a lyfe/ a
strayt waye to heuen/and not a comyn waye
where spyeers take her owne wyll/& be not vn-
dir the pocke of obedyẽce to any other/Wythou
ten doubte trewe obedyẽceers folowe surely oure
lorde & his wordes where he seyth/I come not
in to thys world to doo myn owne wyll. but
the wyll of myfader the whiche sent me/Thẽ
this obedience is gretly acceptable to god and
swete to al cristẽ peple whan it is done quikly
and wythoute grutchynge or frowarde coũ-
naũce in worde or in herte/Our lorde loueth a
thyng done vnto hym cheerefully in soule/and
suche obedience done to the souereyn/is done to
god & for god as he seyth hymselfe. Yf one o-
bey with grutchyng either in worde or in their
herte fulfyllyng the cõmaũdement of theyr so

uerryn/ yet it is not acceptable to god/ the whi
che beholdyth the herte euer & the wyll of the doer
therof/ & he shal haue noo grace but rather pay
ne ordeined for grutchers without he amende hi
AS for silence doo aftir the cheyf prophe
te of god dauid where he seyth in ỹ sau
ter/ I haue seyd that I shall not offen
de in my tongue/ I haue put a kepyng to my
mowth/ & am dompe and therwith made meke
& silent/ In moche speche as it is writen syne
can not be auoyded/ also in ỹ power of the ton
gue is deth & lyfe / As it accordith to a mayst
ter to speke & teche. so it behoueth the disciple to
here & be silent/ Wordes of Vnclennes/ Voyde or
meuynge to disolucyon or to laughter ben
dampned by the rule in ony place to be had/ &
it is cõmaũdid streytly by the same/ none to be
so bolde to opyn their mowth in suche maner of
talkyng/ Also silence is to be kept by the rule
at all tymes & spyrituelly at nyght after com-
plyn. and noo licence thene is to be gyuen to
ony for to speke but oonly to officers/ or to
them that grete nede causith to speke with sad
nesse & honestee/ & silence also is to be kept at

all refeccions and meles & in other places/ & at other tymes ſpecyfyed by the rule/ Yf they be foude ony gylty in theis prempſes thei ouzt to be punyſſhid ſtreytly and greuouſly.

HOly ſcrypture cryeth and ſeyth/ he that wyll high hymſelfe. ſhal be made lowe and he that meknyth hym ſelfe ſhall be made high/ In thys is ſhewid that exaltacyon is ꝑ doughter and nygh of kyne to pryde whiche is mortall/ Yf we wyll attayne and come to the heyth of perfyte meknes the whiche wyll bringe vs to the honour of heuen in body and ſoule lete vs lyft vp our herte & mynde vnto heuen by ꝑ ſkale and lader of Jacob deſcendyng wyth the angels from ony exaltacyon/ and clymme vp to theym by meknes & humpliacō. The fyrſte ſtepe of thys lader aſcendyng by meknes to heuen/ is to be euer aferde of god and of your ſouereyn/ and not to be forȝetful/ bringe in your mynde ſurely all thynges that god hath cōmaundyd you to be done and your rule and holy they ꝑ contempnyth god & hys preceptes or the rule ſhal goo to hell/ and to theim that loue & drede god & kepith his cōmaūdementes is ordeyned Joye euerlaſtyng. Oure

lorde in euery place beholdyth the dedes & thoughtes of euery creature/ and ꝑ angels ben redy to shewe to the trynitee dayly the gode dedes of eche good creature. ¶ The seconde steppe of degree of thys ladder of mekenesse is whan one hath no delyte to fulfyll theyr owne wyll or desire/but onli to folowe crist/ꝑ seith Ieome not in to the worlde to doo myn owne wyll but the wyll of my fader that sent me. The iij. degree is whan one subdewyth & mekyth hym selfe for god lowly to their souereyn/folowyng crist/of whom the apostyll seyth/Ihesus was made obedient vnto deth of the crosse. ¶ The iiij. degree is whan one can suffre wyth all obedience & pacyence all Iniuries. wronges/wordes of rebuke & suche other done or sayd vnto theim/& to take hem gladly for goddis sake their lyfe enduring/For ꝑ gospel seith/he ꝑ cõtynueth to the ende/shall be sauff The v. steppe of this ladder of meknes is/ꝑ whã al euyll thoughtes that come vnto their herte or to their mynde & their synnes a fore hid & not confessyd/ꝑ they wyll theme opey mekely to theyr souereyn wyth repentaũce/For it

is wretchy/shewe

thy wayes of thy lyuyng to our lord & truſt in hym & in his mercy. for he is al goodneſſe & pitefull/ & redy is to forgeue thy treſpace & ſynne yf thou wyll knowleche it with repentaūce & amēde. ¶ The .iij. degree of meknes is when one is well content with ſymple araye or habite/ & is glad to be ſet lytill by & to be take as a drudge or outcaſt of the religion/ & to be euer redy to doo al thynges that is boden hym to doo Jugyng him an Jdyll ſeruaūt and vnworthy to god and man/ ¶ The .iij. degree is yf he ſhewe in dede hymſelf not oonly with tongue but alſo with all the inwardes of his herte & by outwarde behauour the lothlieſt & the vileſt of all other/ ſeyeng with the prophete/ I am a worme & noo man the repreef of peple & abiec cōy/ lord I thanke the that ỹ haſt meked me ſo that I may the better lerne thy cōmaūdementes ¶ The .iiij. degree is yf that he doo no thynge but as the commyn rule of the place and holy enſample of his ſenyours doo ſhewe vnto him in our lorde/ ¶ The .v. degree is yf one kepe his tongue in al ſilēce to the tyme he be cōmaūded to ſpeke/ or els that he be aſkid a queſtyon.

¶ The .x. degree is yf one be not lyght and re
dy to laughter or to diſſolucyon. It is Writen
a fole Wylle exalte his Voyce in laughter.
¶ The enleuenth is for to ſpeke euer ſoftely
Wyth ſadnes/& mekely & With feWe Wordes
groūdid Vpon reaſon and godly/It is Wryten
The Wyſe man is knoWen by hys Wordes.
¶ The .xij. degree is Whan one not oonly in
his moWthe but aſWell in his body ſheWyth
mekneſſe to all that beholde hym/as in al his
dedes/in chaptour / in chirche. in garden/ in
felde. ſittynge Walkynge or ſtandynge .& his
hede enclynynge/and his ſight to the grounde
ſheWynge hym ſelfe euery houre gylty of hys
ſynne . haWynge euer ſuſpect for to be brought
to the feerefull Jugement of god ſeyeng thus
Wyth the publycan. Good lorde Ja ſynner
am not Worthy to lyfte Vp myn eyen to heuen
Who ſom euer hath aſcendyd al thiſe degrees
of mekeneſſe ſhall anone haue the charyte of
god perfitely ꝑ Whyche theſe puttyth aWaye
all drede in ſuche thynges/the Whyche he dyde
afore With drede/ and alſo doth theſe al his
actes of accuſtome as it Were naturalle to

hym cherefully / & wythoute labour & that not for the drede of hell he doth it. but for feruent loue ỹ he hath to god by a custome & delyte of of vertue / ỹ whyche grace is geuen of ỹ holy goooste

HOw the seruyse of god is to be done at his howres acordyng to the tyme / is shewid in the hole rule distynctly by chaptours where it is noted in ỹ ende. ỹ euery weke begynnyng on the sonday shal be songe the hole salter of dauid wyth anthemes & other appropryed therfore / & finally it is so of vs to doo in regarde of holy faders afore tyme ỹ dide deuoutly rendre & say euery daye of the yer ỹ seyde hole salter as we rede.

SIth it is so that our bileue is that god is presente in euery place & beholdyth at eche howre both the gode & the euyll / thene it is to truste wythoute ony dowte / ỹ moche more whā we be occupied ī his seruyce in ỹ chirche or ony other holy place / wherfore he is to be serued in drede by the cōseyle of the prophete / & wysely remēbring his presence with innumerable angels / the whyche ben they / surely at

¶ They must haue grete labour & thought for all theim/doyng noo thyng wythout ỹ cõmaũdement of the souereyn/the whiche agreyng to god and the rule is euer to be kept/soo that they cause not ony of the couent to grutche or be heuy/Yf case be that ony aske a thyng vnreasonable/yet they owe not to dyspeyne suche one or dispyse makyng theim heuy with theyr coũtenaunce or answere/but reasonably wyth all meknes and cheyrfull coũtenaũce in softnes of spiritte geue their petycõy. This sayd charge is dredefull and also meritorio9 for the apostle seyth. He or she that mynyst/ trith wel/ shal haue grete reward & crowned in heuen. Morouer theyr charge is to see diligently and well to the seke/ and to Infaũtes. to strangers and to power pple/Remẽbring that wythout doubte/ỹ they shall geue a streyt reknyng and accompte for all theys/and for the leest thyng in theyr office myskepte or myspendid atte ferefull daye of dome/ All the vessels of ỹ place they owe to kepe well/in that aswell as though thei were the sacrate vessels of the awter/Noo thynge they shulde doo nee

lygently/ or to be couetous or ouerlarge or prodigous/ but all thynges to doo mesurably wyth discrecyon & after the cõmaũdement of the souereyn/ And specially in thys offyce they must haue meknesse/ & when they haue not the thyng that is askyd of theym/ theñe at leest to geue an esy & gentill answer/ For it is writen a soft & esy answere is a loue ony yefte The refresshynge and fode that is to be geuen to the couent or congregacyon is to be done euer without grutchyng or tarying so that they haue noo cause to complayne for the mynystracyon/ All thynges is to be askyd in dew houres/ soo that none be troubled or made pensy in the housholde of our lorde.

FOr the other stuff of the monestary and vesture of the couent wyth other necessaryes/ ỹ souereyn owe to prouide suche officers of whos lyf & good maners he and other may be sure for the kepyng therof & gaderyng of the same/ and for delyuerynge of hem to theym ỹ haue nede/ Of the whiche stuff the souereyn shall haue vorytynge/ wherby he maye delyuer the parcels to the offycers as they chaũge/ so ỹ

it maye be well knowen what is yeuen and what is receyued/ Who so euer neclygently or slutti∫shly entreteth ony thyng of the place/ a none be they rebukyd & punyshid/

The grete vice & spy of properte in relygyon is namely to be cutte awaye by ỹ wor/ Presume none in relygyon to yeue ony thyng or to take wythout the wyll & cõmaũdement of the souereyn/not it is leefull ony to haue a thyng to theyr∫elf propre/not as moche as their owne body/ or to haue their owen wyll in their power/ All thynges to theim nece∫sary is to be had of the souereyn accordynge to theyr nede not acceptynge ony persone more than an other but accordyng to nede & in firmyte/ And all thynges must be cõmyn emõge theym accordyng to the lyfe of ỹ apostles/ None presume to sey suche a thynge is myne Yf ony by founde gylty in thys venemouse offence of properte/ lete hem thryes or thries be correct\ yf they wo not amende/ see thene to to their chaty∫ment Yf at ony tyme one nede a lytyll thyng / thanke be our lorde and sey be euer. Deo gracias not beyng sory that ay

other that nede hath / that pite is ſhewid vp-
pon hym/And he that hath ſuche pite ſhewid
vpō hym ſhal not therof be proude by cōtenaū
ce or by worde/and thus ſhall all the cōgrega
cyon be in reſt and charitie/ and grutchynge
layd a ſyde/the whiche is perilous to be had ey
ther by worde or ſygne/ Yf ony therin be foūde
culpable anone put theim to ſtrept diſciplyne

The one be bely to ſerue other: & none is
to be eyſcuſid frō ỹ dreſſing bord of ỹ kit
chyn/wythout they be ſeke or other wyſe occu
pyed for ỹ cōmyn well. In ſuche mekie & lōw
ſeruice is gotyn grete mede/charite and reward
/and whan they ſhall departe weekely from
the kechyn by cours/they owe to make al thyn
ges clene at theyr departyng/and ỹ clothes ỹ
the couent hath fyled with theyr handes or fete
they ſhall delyuer clene alſo wyth all meknes
And moreouer theyr owne fete they ſhall ma
ke clene in theyr departyng.and delyuer al the
naprye and clene clothes to the celerer. Suche
ſeruytoures by ỹ rule may take a lytyll refre
ſhing of mete & drynke afore high dyner / for
by cauſe of their attēdaūce & ſeruyſe at ỹ ſame

Grete attendaūce is to be had aboute ſe-
ke perſones aboue all othez thynges: as
though it were to crifte hymſelfe/ the whiche
doutleſſe is ſeruyd in theym that is ſeke/ as he
ſeyth hymſelfe. I was ſeke and ye viſited me
and that ye dide vnto the leeſt of theym that
were ſeke. ye dide it vnto me/ Wherfore thoſe
that ben ſeke ſhulde conſidre that ſuche ſeruyce
is doon to theym for the loue & honour of god
and therfore they ſhulde be righte ware to cau
ſe ony grefe to theyr ſeruytoures by ony
ſuperfluite or vncurtes demenour Not for thy
for theyr ſekenes they owe pacyētly to be ſuf
fred/ for of ſuche is goton grete reward hereaf
ter in heuen The ſouereyn may not be neely-
gent to the ouerſyght of ſuche ſeke perſones
ſerchyng wel that thei lacke noo helpe & com
forte/ or ony thing that is neceſſary for theim
as is waſſhing bathynge and medicynes ye
uyng as oft as needeth/ and to ſuche is graun
tid by the rule for theyr ſooner amēdement for
to ete fleſſhe. ſo ỹ after their recouer thei abſteyn
in ony wyſe therfro. Prouyde alwey ỹ fa
uour be had to Infātes ſeke perſones & aged

biij

At all refeccyons and meles/ redyng & lecture must be had/And the reder after the masse on the sondap shall entre/and humbly desire of all the congregacyon to pray for hym makynge a crosse in his forhede/ for the cupll spirite of pryde and other/and after the blessyng geuen begyn to rede/and all the tyme of refeccyon or meles/none to be soo hardy to speke/but to kepe high silence as speche nopse or other vopse preup or aperte/holde be it the secretyn maye a lytyll speke of the processe that is rad or of other for edefieng of his gheستes or of other that here hym/and not els/Also ỹ congregacion shal be seruyd of al thynges necessary to theym at that tyme/so that none haue nede to aske ony thynge/Yf case be ỹ suche nede befall/thene signes must be vsid and no speche/The reder maye afore his lecture take a lytyll refeccyon that is callyd myxtum/yf nede be for by cause of his redyng atte mete/

And suche olde to rede euer/the whiche by theyr redyng may best edyfye the heerers/And the same is to be obseruyd in all syngyng and redynge in the chirche or in prechyng/and that

to be done in meknes/sadnesse and drede.

IT folowyth in the rule of the mesures of mete and drynke/and what howres after the seasoy and tyme of the yere/the congregacyon shall take theyr repast and meles/And also how the souerayn must soo temper and dispose all suche thynges wyth other so that the soules of his subgettes may be saaf

TO the seruyce of god as sone as is herde ony bell or token /all thynges set aside the couent owe to come in all godely haste and relygyously therto/ For noo thynge owe to be preferryd before the seruyce of god.
And they that come late therto/shal not goo to their owne place in ỹ quere/but to the place assigned for suche late commers/to theyr rebuke penaūce and amendement. How they shall be punysshid that come late to meles/and of theyr sequestracyon from the felishyp/ and of theyr etynge alone in penaūce after other / the rule whiche his expositour doth specifye/

Who that fayle in pſalmody/reſpons/an
the mes or leſſõs pf they meke not theyr
ſelfe openly afore all the congregacõn/as put
tynge theyr hede downe to the grounde or other
wyſe by the rule for a ſatyſfacyon/els they
muſt haue afterwarde more largelier & greter
penaunce for their offence/And children euer
for theyr treſpace muſt be bete

Who that euer in his laboures/as in the
kechyn.in celary/in the gardyn or in ony
other occupacyon offendyth or breſkyth ony
thyng/ or els leſith and wyll not knowleche
his offence to the hede and ſouereyn or to the
congregacyon/they owe to haue grete penaũ-
ce pf it be openly knowen the offence/pf it be
not knowen but oonly to hym ſelfe/thene lete
hym ſhewe it bi confeſſyon to the ſouereyn or to
his gooſtly fader and take his penaunce.

Idilneſſe is the enmye of ỹ ſoule/wher
fore lyke as the couent ben occuppyed cer
teyn howres aboute the ſeruyce of god/ſoo cer
teyn other howres ben they occuppyed in redyng
and ſtudyẽg of heuenly thynges/and in labou

res wyth theyr body in thynges that is good and neceſſary to theym or ỹ place/ for theſe thri ben very religious whan thei thus folowe ho ly faders and woy as the apoſtles dyden.

IN the tyme of lent echon by theyr ſelfe ha ue the bible/ the whyche they owe to rede complete and hole beſyde theyr ſcrupſe/ and the ſeyde bible is to be delyuerd vnto theym atte be gynnynge of lent And the ſerchers of the relygyon owe to ſee warely aboute ỹ they be occuppyed in lecture therof ſonday and other/ & not aboute fables/ Japes or ſluggiſſhenes. Yf ony be ſuche foude/ ſee that they be ſpoken vnto ſharply ones or twyes/ & yf they amende not theyr wyth/ lete theym be correct/ ſoo that all other maye be ware by theym If theyr be ony ſo ſlouthfull or neclygent that they maye not or wyll not be occupied in redyng or holy medytacyon/ theſe lete theym be aſſigned to o ther occupacyons to doo/ ſo that they be neuer vnoccupied in vertu/ If they be ſeke or feble for age/ theſe ſuche ay occupacyon is to be put vnto theym ỹ they maye alwaye wyth/ & not to be ydyll by ỹ diſcrecõn of the ſouereyn.

How be it that a relygions persone owe euery tyme to kepe lent/ yet for by cause that fewe haue thys vertu/ therfore we aduise and counsell seyth saynt benet all of the relygyon. spiritually theys xl. dayes of lent to kepe in all clennesse of lyfe/ and to put vtterly away all theyr neclygences and olde custome of synne/ and thene more spiritually to gyue theim to prayer waylyng and wepnige/ redinge/ and abstinence in mete and drynke/ wyth-drawynge somwhat of theyr takynge in mete and drynke other wyse than they dide afore and that wyth good wyll offerynge it in his mynde to god and to the poore peple.

And to wythdrawe some what of slepe and speche and wanton behauour

And as for abstynence of mete and drynke it owe to be doon wyth the consente euer of the souereyn and the helpe of prayer.

For yf it be otherwyse doon/ it is to be takien of presumpcyon and vayne glory/ and thene it hath noo mede. ‘.

NOo thynge is to be ſpoken in the chir-
che but prayer/ And after that ony ſer-
uyce is there wonn/ all they owe to departe
wyth ſilence and lowe reuerence wonn to god
Yf ony after woll praye of deuocyon/ none
ſhall let hym by theyr noyſe or ony other vn-
curteys delynge/ and theſe ſuche owe ſecretly
to praye wyth deuocyon and not on high.
but weppynge for his ſynnes and the Igno-
raunce of the peple and theyr ſynnes wyth all
mekie intencyon of herte and ſoule. All other
not ſoo there occuppyed owe to abyde.

ALl ſtrangers or gheſtes ary to be receyued for god & as god. For here after they ſhal here hym ſaye to them/ I was a ſtrāger & ye tolde me In/ and gaue me mete & drynke and lodgynge/ and ſoo of other dedes of mercy/ Euery perſone is to be honourid for the ymage of god/ theñe moche more thoſe that ben of criſten religion and that cōmen for god/ Whan euer it is ſhewyd that a ſtranger is come/ anone the ſouereyn or his

bredern ſhulde

quykly goo to hym wyth all charyte/ and af-
ter theyr prayer togider made and kyst togi-
der in goddis pees/ kissyng togyder and salu-
tyng other/ with after refressshing theim with
mete and drynk and other necessaryes to their
power/ redynge amonge the lawes of god to
theyr edyfieng of soule/ The souereyn may bre
ke his mele for a straunger wythout it be a spi
rituell fastynge daye/ and thene he owe not to
breke it/ The bredern may not breke ony faste
for straungers Also the souereyn wyth the co
gregacion shulde with all mekenes folowe ou
re lorde/ and wasshe the fete of the strāgers say
enge certeyn prayers/ for in theim and poore
folkis is to be had diligēt watche and cure/ for
crist in theym is surely receyued/ The ꝑ is assyg
ned for suche gestes or poore folkis to gyue
Vnto theim necessaries. shulde drede god gretly
and haue mekenes and pacience/ and do all
thynges with wisdom/ and silence euer fulfil
lyng the souereyns cōmaūdement/ & whan they
ony other mete or see/ they owe to enclyne me
kely and salute theim departyng with silence
No wyse be it leefull to ony broder to
take or receyue of fader or moder ony

letters. tokens or yeftes/or els to sende hym self or to yeue ony without the wyll and comaũde ment of his hede and souereyn/the whiche had he theise maye receiue theim/not forthy the soue reyn after may yeue suche stuff to suche as it shall please hym and he that it was sent vnto shall take it in worthe & cheerefully/in that an other hath/it leest that occasion of grutchin; ge inwarde or outwarde he yeuen to the by thy goostly enmye.

Clothynge to the couent and habyte is to be yeuen accordyng to the hete of the yere or to the coldenes of the coũtre that they dwell in lasse or more as nede is/ And the soue reyn must haue cõsideracõn therof/ and to bye suche cloth that is made in that coũtre or pro; uynce of the vilest and lyghtest pryce/ And as oft as they shal take newe/theise to render vp the olde for the vse of pore peple/ Of other thynges necessary for theyr body daye & nyght in wynter and somer and of theyr celles and lodgyng and of their behauour in theim with other/the hole rule certifieth. And how the soue reyne shal dyligently serche that thei lacke no

thyng to theym necessary/soo that all occasyon of grutchyng or for ony thynge werkynge or for ony thynge kepyng/haue no place in ỹ relygyon/euer remembryng the wordes wrytyn in the actes of the apostles where it is sey de/ that it was distribute & delyuerd to echone of theym as theyr nede required.

The lorde or table of the souereyn is to be garnysshid wyth pilgrymes or ghestes/ And whan there ben fewe strangers/ the soo uereyn maye call vnto hym some of the brede ren/ so that parte of the seruours be left wyth the couent for theyr alme and disciplyne.

Whan ony cõmyth from the worlde to en tre in to religion/a light or sodeyn entree is not to be grauntyd. but for to doo after the a postle. preuynge the spirites/yf they be of god Yf case be that suche one be abydynge in hys purpose and foũde pacyent for ony Iniurys done vnto hym/or for delayeng of his entree & suche other thenne after iiij or .v. dayes may be grauntyd vnto hym entree/abidyng after by

ceretyn ſpace in the gheſtys chambre/and after in the cell for nouices/theyr to be for a tyme in prayer and medytacyon/and for to ete and drynke. And a ſenyoure of the relygyon is to be aſſigned vnto hym/the whyche is apt to gete ſoules to god/the whyche ſhall see vnto hym warely and vyſely that he be vertuously occupyed/ ſekynge our lorde by prayer/ and to folow hym by obedyence and ſuffrynge of repreues/ All the hardneſſe and ſharpneſſe of the ordre is to be tolde hym playnly/by the whiche he muſt goo to heuen. And yf he promyſe to contynwe and to be ſtable in his purpoos. theñe after two monethes/the rule ſhall be red hole by ordre vnto hym/ and thus it ſhall be ſeyde vnto hym.

Beholde here the lawe vndyr whyche thou muſt ſore laboure and fyght / Yf thou thynkyſt that thou maye kepe it come in / and yf thou may not goo/free ayen where it pleſith ỹ Yf he yet contynewe by hys promyſe theñe he ſhall be brought ayen to the nouyces cell to be preued ayen and yet ayen after in all paciences

& thene after six monethes the rule ayen shall
be red vnto hym/soo that he may well knowe
wherfore he entryth in to relygyon/and yf he
cõtynue styll iiij. mouthes after/yet not for
thy ỹ rule ayen shall be red vnto hym/And yf
he promyse thene vtterly to kepe all thynges
that is so ofte red vnto hym and to be obedi-
ent thene atte firste shall he be taken in to the con-
gregacyon/knowleching thene that he is bou
nde to the lawe of the rule/and thene after he may
not departe fro ỹ monestarye/nor excuse him
but that he is vnder the yocke of ỹ seyd rule to
his deth. ¶ Thene whan he is admyttid
and taken in to the chirche to be professid afo-
re all the pple/there he shall promytte of his
stabylnesse and amendyng of his maners/&
there vpon make his obedience afore god and
his sayntes/the whiche is to be done with all
his hert and herte leest that he mocke our
lorde god to his dampnacyon/Of his promy
sse and profession he shall make a petycyon in
writynge to god and to all sayntes/whos re
lykes ben in that chirche and to the souerayn
assygned therto/the whiche he shal write with

his owne hande/or els any other of hym requi
red yf that he can not write / & marke it with
his owne sygne/the whiche he shall put vpon
ỹ albeer afterwarde wyth his hande. & sepe cer
tayn prayers therwyth/And after this he shal
fall downe prostrate at fete of the couent/pray
eng them to praye for hym/ and after thys he
shall be nombred for euer/and named for one
of the congregacyon/Suche stuff that he hath
not peuen & fore to folke ỹ ben poore or other
wyse openly shall he/these peue to the moneſ:
tary/noo thyng reseruyng vnto hym selfe. for
after that tyme he maye haue noo propirte/not
as moche as his owne body/And whan in ỹ
churche he shall doo of his seculer arraye and
be cladde with the habite of the place/those that
he puttyth of shall be kept in the vestuary le//
est that the enmye the fende perswade and cau
se hym after/ the whiche god defende for to de/\
parte from the relig̃on/and thene he must haue
his seculer clothes ayen/ and put out for euer
But his petycyon in wrytinge that he put on
the albeer in his firste entree/ought euer to be
mayn and to be kept in the moneſtary.

cc

If a man of worshyp offre a yong childe his sone to god and to the religion. thene shall he or his frendes make the peticon as it wryten afore for him with writyng/ and their offryng wyth the hande of ỹ childe/ the whiche shall be rollyd togider in the pall or in the towell of the awter/ How poore children and seculer prestes/ & how mounkes stragers owe to be receyued/ and of the ordynacon of prestes & of deacons wythin ỹ selfe religion is shewid folowyngly in the complete rule by large processe/ the whiche I passe ouer for the grete change that is in that religion and the length.

When euer the brodern mete togider/ the yonger shall make hymselfe/ desirynge the blessynge of hys senyour/ And when ony senyour commyth at ony tyme before hym/ he shal arise and gyue place to sytte. and the sayd Jonger shall stande tyll he be comande to sitte Yonge children of the religion both in chirche and at table & elswhere shall kepe theyr place after their age in relygion/ and they shal haue ouerseers. techinge theym & gyuynge discipline/ tyll they come to the age of Vnderstodyng.

To the gate of the moneſtary an aged perſone wiſe and well maneryd is to be aſſigned/the whiche can take an anſwere wiſely or a meſſage/ Whoſe good diſpoſicyon woll not ſuffre hym to wandre abowte or to be idle/ The whiche broder owe to lodge nygh the gate/ſoo that ſtrangers that come maye euer fynde hym redy/of whom they ſhall take an anſwere/ And whan ſomeuer ony knoc kyth at gate or els that the poore peple crye. anone he ſhall ſeye. Deo gracias. cherefully .and gyue theym an wnſwere cõ fortably in all meknes and ſoftneſſe and dre de of god/ The whiche broder portar ſhall haue helpe of an other ponger broder yf grete nede requyre Suche a moneſtary is to be ſette in ſuche a place where all thynges neceſ; ſary ſoone maye be had/ſo that the couent ne; de not to paſſe the bounder of the clauſures therof/the whiche yf thei dide; ſhulde be perylle for theyr ſoules/Saynt benet woll that the ru le be red effectuelly oftymes in the yere afore the cõgregacõn/for by cauſe none of hem ſhal pretende Ignorance or ony excuſe.

WHan ony of the brederȳ must goo a Jour
ney without the clausure of the place af
ter licence had he shall cõmende hym to the pra
yer of his souereyn/and euer at last oryson in
the serupse of god/shal a prayer be sayd for hĩ
and all ỹ is absent/And the daye that they co
me home ayen/they shal lye prostrate all the ser
upse tyme/& desyre the couent to praye for theym
for theyr excesses done in the iourney/as in syg
ht herynge of ony vanytees/ or euyll thynges
or ony voyde wordes/And they shall not tell
ony thyng ỹ they salve or herd in theyr iourney
for it is a grete meane to ỹ destruccõn of suche
a place of relygion/ And he that presumpth
to doo the contrary or to goo oute of the clausu
re of the monestary to ony place/ thought it be
neuer so lytil wythout cõmandement or licẽce
of the souereyn/olde to be strevtly punysshyd.

IF ony greuouse or impossible thynges
be put vnto abrodet of his souereyn to
doo/he shall wyth all meknesse and obedience
take the cõmaũdement vpon hym: Yf cace be
that it passe his polder in ony wise to fulfill
it· these wyth all lowlynesse he shal tell it to

his ſouereyn/ and the cauſe of impoſſibilytee. And yf cace be the ſouereyn contyneld in his ſentence & wyll/ theſe the broder olde to knold that it is to hym right profitable yet to obeye. puttynge his truſt in the helpe of god/ whiche woll not forſake all theym that truſte in him

Che one ſhuld beware ỹ he excuſe not or defende any other in ony cauſe though al he were neuer ſoo nygh to hym of blode/ For of it lightly wolde growe grete occaſion of ſclaūdre to the relig̃on/ Who ỹ is foūde falty in this treſpace olde to be punyſſhid greuoſly

It is ordeyned alſo that it is not lefull to ony of the couent to puniſſhe or to bete any other of the ſame/ but ſuche one as the ſouereyn hath yeuen power vnto/ Thoſe that offende openly/ muſt be reproued and punyſſhid openly/ that other maye be the rather aferd to offende/ Childreyn to the xv. yere of age ſhall ſtande euer vndir ſtreyt albe and diligent diſcipline/ & all thynges ar to be doyn vnto theym meſurably with diſcreeyon and reaſon/ & vndir the cōmandemēt euer of the ſouereyn/ And he that otherwiſe doth/ ſhall be correct wyth

reguler disciplyne/for it his writen in the gos
pell/All thynges that ye wolde ỹ other shuld
doo vnto you/doo ye it to theym/ and that ye
wolde not haue done to you/doo it not to theim
OBedience is not oonly to be yeuen of al
the couent to the souereyn/but also echon
to other must obeye/knowyng that by ỹ way
of obedience thei shall come vnto heuen. Whan
the cõmaũdement of the soueuereyn is doon
by the subgette /saynt Benet will that bespe
that/ỹ euer the ponger in religion obeye theyr
seniours in all charite/dilygence & meliencsse
who ỹ will not must be correct/ Yf ony bro-
ther be blamed of his souereyn for ony cause/
though it be right small/as soone as that he
knowyth that his souereyn or his seniour is
greued wyth hym or troubled though it be
right lityll/anone he olde to fall downe pros-
strate at his fete/so longe to the tyme he that
is greued be satisfied & plesid for his humplia
cyon. Yf ony disdeyn to doo thys/lete hym be
punysshid on the naked body/and yf he be ob
stynate/put hym out of the monestary.

AS there is an euyll zele/ loue or affec-
cyon/the whiche departyth one from god
and bringith hym to hell/soo there is a zele or
affeccõn the whiche departyth one from synne
and bryngith hym to god to euerlastyng lyfe
the whiche is to be had in religion in all fer-
uent desire/for by it echone glad!y woll reue-
rence other and echone suffre other for ony in
firmytee or condycions/and that wyth all pa
cience/ and moreouer echone be glad who can
best meke hymselfe and to be obedient / neuer
folowyng that thyng the whiche he demeth to
be profitable oonly to hymselfe/but moche mo
re that thyng that is profitable for other.
Echone shewe charitee to other as brethern in
all clene & chaste loue /dredyng euer god/and
louynge theyr soucreyn in charyte vnfeyned.
preferyng euer goddis cause and mater afo-
re all other/the whiche woll brynge hem all to
gider to reygne in the lyfe / the whiche is eter-
nalle. AMEN.

Explicit.

¶ Of your charite praye for the transla-
tour of thys sayd treatyse/

¶ Thus endeth this present boke composed of diuerse fruytfull ghostly maters/of whiche the forsayde names folowen to thentent that wel disposed persones that desiren to here or rede ghostly Informacons maye the sooner knowe by this lityll Intytelyng theffectis of this sayd lytyll Volume/In asmoche as the hole content of this lityll boke is not of one mater oonly/as here after ye maye knowe.

¶ The fyrst treatise is named Ortologium sapiencie wyth vij. chapitours folowynge/ shewyng xij. poyntes of true loue of euerlastynge wisdom

¶ The seconde treatyse sheweth xij. prouffytes of tribulacyon wyth xij. chapytours folowynge.

¶ The thyrde treatise sheweth the holy rule of sayntt Benet whiche is right necessary to be knowen to al men & wymen of Religyon that vnderstonde noo latyn/whiche sheweth xxxiij. poyntes to be obserued/

¶ Emprynted at Westmynstre by desiryng of certeyn worshipfull persones:.